

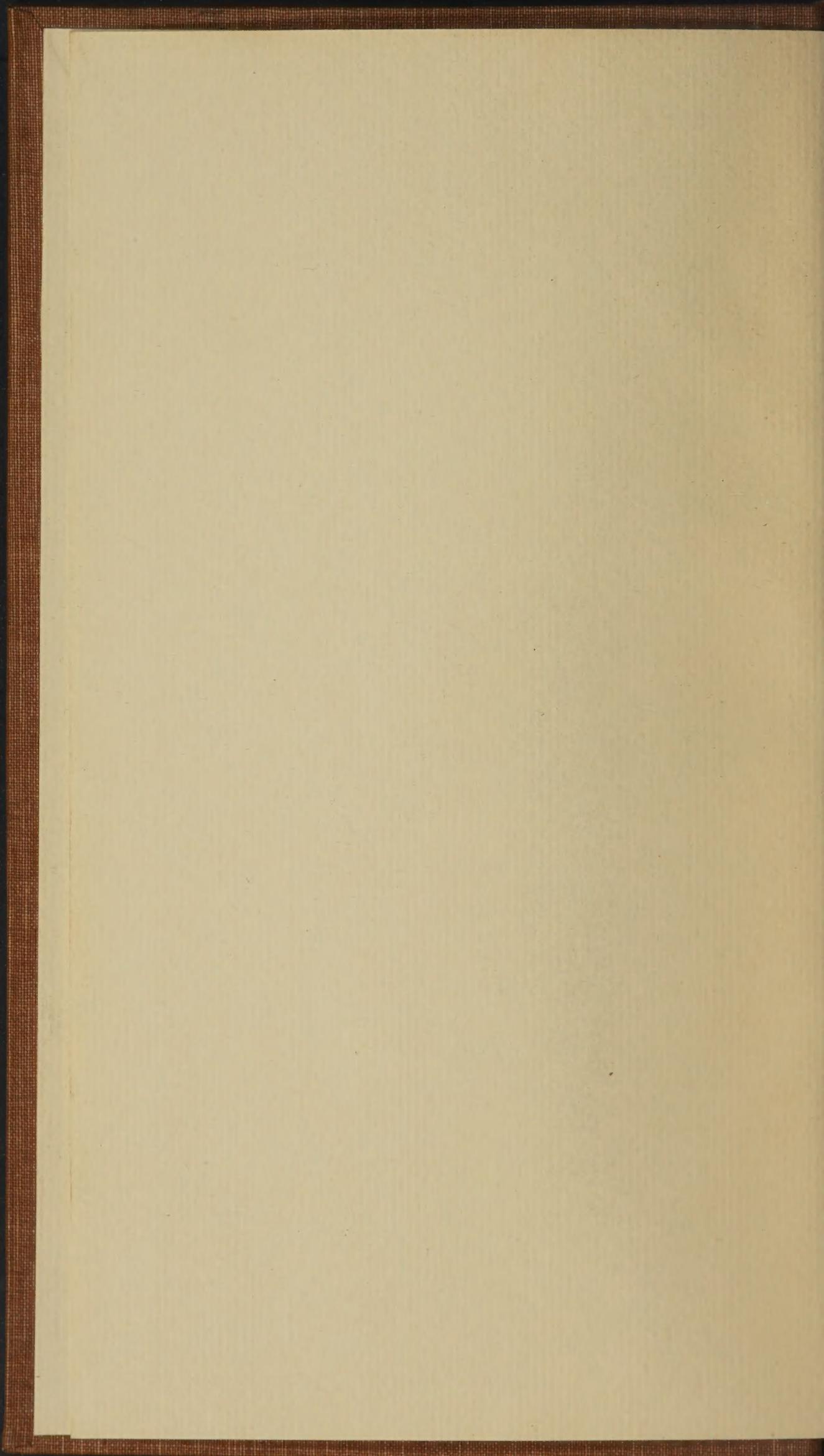
WARFIELD - DOCTRINE OF THE TRINITY - BALTIMORE, 1820







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DOCTRINE OF THE TRINITY.

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AN ESSAY

ON THE

DOCTRINE OF THE TRINITY,

DESIGNED TO SHOW IN WHAT SENSE

THE INSPIRED WRITERS INTENDED

THIS DOCTRINE SHOULD BE UNDERSTOOD.

TO WHICH IS ADDED

SOME REMARKS ON THE

CHARACTER OF JESUS CHRIST.

—
BY CHARLES WARFIELD.
—

“There be many that say, who will show us any good?”—*Psa. iv. 6.*

“Learn of me, for I am meek and lowly in heart; and *ye shall find rest* until your souls.”—*JESUS, the anointed of God,*

—
Baltimore:

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PREFACE.

IT is with a degree of modesty, I venture into public view, my views and remarks, on the doctrine of the Holy Trinity, and the character of Jesus Christ: doctrines which have been much controverted in the christian world, since the third century. I have not entered into this work hastily, but with deliberation, caution, and attention. In substance I have long since understood the doctrines in the manner they are illustrated, and since April last past, I have conceived of the illustration of the doctrine of the Trinity, in the manner I have explained it: since when I have endeavoured to examine and prove the consistency and correctness of my views, which have been more particularly attended to, since I have commenced compiling this small work. All reasonable caution and attention have been used in the arrangement, soundness of the positions, respectability of the

authors quoted, and the correct meaning of the scripture texts, quoted and referred to: with the *special design* and *wish*, that these essays might have *some* tendency to remove those prejudices that sometimes exist between christians, and to reconcile apparent difficulties in Theology, that the christian world may come to the unity of the only true faith, and into the enjoyment of the fulness of the gospel blessing. As every thing that has a relation to evangelical truth, is all important, involving man's best interest, it will be perceived, the important light in which I viewed this small publication. It has been my particular wish, to avoid every thing like rashness, and at the same time to give a clear exposition of the truth, as it has, and continues to emanate from Jehovah's immutable perfections, and is known in the church of God through Jesus Christ: if I have failed in this, I beg the indulgence of my fellow-citizens.

I am not without a hope, this feeble effort and labour of love, will be acceptable to the head of the christian church, who graciously condescended to notice the widow's mite. I also indulge an expectation that there is an agreement in substance and meaning, between my views on those doctrines, and the notions most generally entertained by the members of the different branches of Christ's visible church.

It would have been more agreeable to my wishes, to have been able to have presented this small work to the public, in a more acceptable and useful manner, which it is possible might have been effected, by writing it over again; but as there is no particular interest entertained by the church of God, for the mastery in refined composition, the great and general interest now existing in the public mind, is *amongst the great variety of opinions about the fundamental doctrines of christianity*; WHERE DOES THE TRUTH LIE? Believing my manner to be sufficiently distinct, to be clearly understood, I venture this small work into public view, with all its faults and imperfections.

I do not wish to be understood as directing this publication to any particular person, or as assuming the right to dictate to the public in matters of religion. The essays contain my private opinions on those two important doctrines, and are published for the satisfaction and edification of such persons as may wish to read them.

It may be inquired, why manifest such interest, in support of what is believed to be the true religion. It is answered, the glory of God and the well being of mankind, is intimately concerned, in maintaining worthy notions of God, and of his holy religion. It has been seen,

ever since the creation of the world, error has produced vice, which, in itself, and in its natural effects, include all the misery, to which the human family is subjected, or liable to: and may also add, this cause is produced by the human mind receiving mere conjecture for *knowledge* and truth.

I would thank that part of the community, who may believe that this small work may, in any degree, have a tendency to promote the knowledge and influence of the true faith, to encourage its circulation; the net proceeds arising from the sale of this impression, if any, is intended to aid the funds of a very useful charity school.

May the harmonious exertions of christians be effectual in maintaining sacred, the pure standard of our holy religion, that the happy sons of Columbia, may *look into it*, and live for ever.—See Deut. iv. 23, 24.

The whole of which is respectfully submitted,

By the public's

Humble and unworthy

Servant,

CHARLES WARFIELD.

Baltimore, Sept. 12, 1820.

AN ESSAY

ON THE

HOLY TRINITY.

WHEN we would look into the works of God, which surround us, and with which we are daily familiar, our research is often stopped, by the unfathomable mysteries which they present to our view; we may have the clearest evidence of the existence of the fact, and see the propriety of its existing as it does, but how it exists and the nature or substance of its existence, is, in many cases, above our comprehension.

If the works of God, and we ourselves, are incomprehensible to our own minds. If we are not able to comprehend one grain of sand, drop of water, or spear of grass, shall finite beings whose habitations are in the dust, attempt to comprehend the Almighty, and find him out to perfection? This would be presumptuous and foolish on the part of the creature, who at best, in his present condition, can only see through a glass darkly, consequently only know in part, and speak in part. 1 Cor. xiii. 12.

The difficulties stated above are confirmed, by the fact, that many great and good men, who have firmly believed in the doctrine of the Trinity on the authority of divine revelation, have understood and explained it differently. Considerations like these, should produce much caution and modesty; in extending our remarks on this, of all others the most sublime, mysterious and perfect subject; constantly keeping in view the *infallible standard*, the revelation which God has been graciously pleased to make of himself.

The subject being infinitely above our full comprehension, is not a sufficient reason why we should not commence and progress in the knowledge of God, as he may give us ability; the doctrine is an important part of the revelation, which our Heavenly Parent has been pleased to make to the world, for our instruction and edification. On the necessity of our knowing God aright, our Saviour has expressed himself in the following language: "This is *life eternal*, that they might know thee, *the only true God*, and *Jesus Christ* whom thou hast sent. John xvii. 3. St. Paul expresses himself to the Colossians as follows: "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the *mystery of God, and of the Father, and of Christ.* ii. 2. St. Peter expresses his wishes that "Grace and peace be multiplied unto you, through the *knowledge of God and of Jesus our Lord.*" 2 Epis. i. 2.

The object of our present contemplations being the cause of all causes, the fountain of all excellencies,

the object of our worship, the source of all our blessings, and the only object on which our hopes can firmly rest in the hour of danger. From considerations like these, supported by express declarations of revelation, taken in connexion with the designs of God in creation, which was to unfold and reveal himself to his intelligent creatures, it becomes both our privilege and duty to use the best means within our power, to obtain and be established in *correct notions* of God. We may be assured, as God is the great root, the cause of all causes, the only foundation on which true religion can rest; that as we progress in obtaining worthy notions of the great I am, they will have a favourable influence in forming the *moral character* of our hearts and lives, fortifying the mind against the deceiving influences of sin, and confirming, establishing, and maturing the mind in the experience and practice of virtue; not that I would be understood to say a clear knowledge of the Trinity is essential to our salvation, but that it is our duty and privilege to use all proper means to increase in the knowledge of God and of Jesus Christ.

With these concise remarks I proceed to consult the *sacred oracles*, and to form that system of notions, respecting the manner in which the Supreme Being exists, and reveals himself to the world, which appears to me to be clearly taught therein, usually called the Trinity in Unity. Wishing to divest my mind of all prejudice, keeping in view the creed of no *particular sect* of christians, but to have special reference to the *truth*, as it is revealed to the world through *Jesus Christ*, the special messenger of the covenant of grace, and our Lord and Saviour,

The Scriptures clearly teach us there is but one supreme good being, or God, "there is none good but *one*, that is God." Mat. xix. 17. "The Lord our God is *one* Lord." Mark xii. 29. "But to us there is but *one* God." 1 Cor. viii. 6. "For there is *one* God, and one mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5. Of the truth of this doctrine there is no doubt by any, of all the different sects of christians; it is universally received as orthodox, and is confirmed by the light of *human reason*. It is an axiom that is generally admitted, that God exists of necessity; whatever is not of necessity, may or it may not exist, it may exist at one time or place, and not at another time or place, consequently not immutable, infinite and eternal: but God is of necessity immutable, infinite and eternal. Let it suffice to say there is no necessity for the existence of more than *one* God, and if we were to increase the number in our systems of theology, there would be as much propriety in believing there were two thousand, as there is in believing there are two or three gods.

Though we are taught by the light of revelation and nature, to believe there is but one God, the former clearly refers to three modes of his existence, not unusually called persons, by christians, when speaking on this subject.

Christ commands his apostles to use the appellations of Father, Son and Holy Ghost, in special reference to the one true and living God. "Go ye therefore, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you

alway, even unto the end of the world." Mat. xxviii. 19, 20. The propriety of using all those appellations at the same time, in the ordinance of baptism, we dare not doubt, without doubting Christ's wisdom, and rejecting his authority. Baptism signifies a full and eternal consecration of the person to the service and honour of that being in whose name it is administered.

As baptism is not administered in the name or quality of an attribute of the divine nature, and this consecration can never be made to a *mere creature* without committing idolatry; it follows, all those appellations must relate to the true God. It appears to have been the express design of the Supreme Being in making a revelation of himself, and of his will to the world through Jesus Christ, to bring mankind to the knowledge, experience and practice of true religion, which is the only salvation we essentially need; to accomplish which the right knowledge of God is essential; the above appellations are not expressive of any particular attribute of the Deity, but spoken of by our Lord and his apostles as *distinct* not *separate* persons. Therefore I must conclude they relate to the distinct 'not separate modes, in which the Supreme Being exists, and was designed by infinite wisdom more clearly to unfold the *character of the Deity, in the relation which he bears to mankind in the covenant of grace:* than what could have been done under any one name.

St. Paul appears distinctly to speak of the Supreme Being as existing and revealing himself to the world in three modes, "Now there are diversities of gifts but the *same Spirit.* And there are diversities of

administrations but the *same Lord*. And there are diversities of operations, but it is the *same God* which worketh all in all." 1 Cor. xii. 4—6. Who frequently in his writings speaks of the Father, Son and Holy Spirit, in a manner, that clearly discovers, that he used those terms in reference to the true God.

The sixteenth and seventeenth verses of the third chapter of St. Matthew's gospel, has been generally understood and received in support of the doctrine of the Trinity, "the spirit of God descending like a dove and lighting upon him (i. e. Jesus,) and lo, a voice from heaven saying, this is my beloved Son, in whom I am well pleased," on which Dr. A. Clark makes the following remarks: "This passage affords no mean proof of the doctrine of the Trinity. That three distinct persons are here represented there can be no dispute. 1. The person of *Jesus Christ* baptized by John in Jordan. 2. The person of the *Holy Ghost*, in a bodily shape like a dove. Luke iii. 22. 3. The person of the *Father*, a voice came out of heaven, saying, this is my beloved Son, &c. The voice is here represented as proceeding from a different place to that in which the persons of the Son and Holy Spirit were manifested; and *merely*, I think, more forcibly to make this divine personallity."

As the authority, 1 John v. 7, is doubted by some persons, though it is received as a part of the original text by others, I pass over it on this occasion, believing the doctrine of the Trinity as *understood* by the inspired writers is clearly referred to in the Old as well as in the New Testament.

That the Scriptures speak of the Father, Son or Word and Holy Ghost, as distinct, not separate persons, will further appear from those Scriptures that speak of the Supreme Being under those names, some of which we will hereafter have occasion to notice, and at present will only add a part of Dr. Clark's notes, on the original word which is translated God.

"The original word, *Elohim*, God, is certainly the plural form, and has long been supposed, by the most eminently learned and pious men, to imply a *plurality* of persons in the divine nature. As this plurality appears in so many parts of the sacred writings to be confined to *three* persons, hence the doctrine of the Trinity, which has formed a part of the creed of all those who have been deemed sound in the faith from the earliest ages of christianity. Nor are the *christians* singular in receiving this doctrine, and in deriving it from the first words of divine revelation. An eminent Jewish Rabbin, Semon ben Joache, in his comment on the sixth section of *Leviticus*, has these remarkable words: "come and see the history of the word Elohim: there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding they are all *one*, and *joined together* in *one*, and are not *divided* from each other." He must be strangely prejudiced indeed, who cannot see that the doctrine of a Trinity, and of a Trinity in Unity, is clearly expressed in the above words. The verb *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the *Unity* of the Divine persons in this work of creation. In the ever

blessed Trinity; from the infinite and indivisible Unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy.

Let those who have any doubt whether אלהים *Elohim*, when meaning the true God, Jehovah, be *plural* or not, consult the following passages, where they will find it joined with adjectives, verbs, and pronouns *plural*: Gen. i. 26, iii. 22, xi. 7, xxii. 13, xxxi. 7—53, xxxv. 7. Deut. iv. 7, v. 23. Joshua xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Psa. lviii. 12. Isa. vi. 8. Jer. x. 10, xxiii. 26. Pro. ix. 10, xxx. 3. Psa. cxlix. 2. Eccl. v. 7, xii. 1. Job v. 1. Isa. vi. 3, liv. 5, lxii. 5. Hos. xi. 12 or xii. 4. Mal. i. 6. Dan. v. 18—20, vii. 18—22. Notes on Gen. i. 1.

It may be proper to notice in what sense the words *person* and *mode* are to be *understood*, when speaking of the distinct not separate modes, in which it is believed the Supreme Being exists, and has revealed himself to his creatures.

“The word person commonly signifies one single intelligent, voluntary agent or conscious being, and this we choose to call the philosophical sense of the word, but in a political sense, it may express the different relations supported by the same philosophical person; v. g. the same man may be father, husband, son, &c. or the same prince, king of Great Britain, duke of Brunswick, and treasurer of the empire.” Dr. P. Doddridge’s Lectures.

The important inquiry arises in the mind, in what sense are we to understand the *personality* that exists in the Godhead? Is it to be understood in a philosophical, political, or in a sense between those two

meanings of the word. The latter of which Dr. Doddridge states to be the opinions of some persons, and seems to have a leaning to that view of the subject.

Though God is infinite in his nature and perfections and infinitely above our full comprehension, this consideration furnishes no reason why we should indulge in the belief of *contradictory notions* respecting the object of our best hopes and fears; this would be doing violence to those intellectual faculties which he has graciously conferred upon us, that by their right use we might come to the knowledge of the truth. The perfections of the Deity, who of necessity harmoniously exists in a way consistent with himself, is a clear and conclusive argument, that he above all other beings does not require of his creatures to believe that which in the nature of things cannot exist, such as that *three conscious Beings* is *one conscious Being*. If we were to indulge in the belief that there are three separate, intelligent, voluntary beings, in the Godhead, we should then believe there are *three Gods*, which is contrary to the letter and spirit of the scriptures, on which this doctrine more particularly rests. This appears to have been the opinions of Dr. P. Doddridge, A. Clark, &c. and it is presumed to be the opinion of the christian world generally. I never knew a single individual that believed in the distinct personality of the Father, Son and Holy Spirit, in a *philosophical* sense. I am apprised such opinions have been entertained on the subject of the Trinity, but presume the subjects of such a faith would be very rarely found in the *present age* of the world.

Dr. P. Doddridge expresses himself on the subject of the Trinity as follows: "If it be inquired, in

what *sense* the word person is used, we answer, it must at least be true in a *political* sense, yet cannot amount to so much as a *philosophical personality*, unless we allow a *plurality* of gods: and if there be a medium between *these*, (which we cannot certainly say *there is not*,) we must confess it to be to us unsearchable; and the higher our notions of distinct personality are carried, the more difficult does it appear to our feeble reason, to clear up the *supreme divinity of each, and vice versa.*"

The Rev. James Kidd, in his Treatise on the Trinity has explained the meaning which he attaches to the words mode or person, which he uses at pleasure: v. g. "Mode in the following essay, signifies the continuation of the Divine essence and perfections, *identically the same in moral distinction*. Personality is considered as the same with the identical mode of subsistence, in *moral distinction*. A mode, or person arising in the Divine essence means the *personality* of that *essence* (who also states, page 137,) the distinction consists of nothing but *personality*"

Some persons may believe that the words person and mode do not distinctly convey the meaning intended by their application to this subject, and that the person using them is liable to be misunderstood and his meaning misrepresented, this may be the case in some instances, but can we use other words that would be less exceptionable?

When we reflect on the *nature* and *character* of the subject of our present contemplations, that he is an *uncreated Spirit*, infinitely superior to all other beings either in heaven or on earth. Who is over

all, in all, and through all things; comprehending every *particle of matter*, knows the thoughts and condition of *every intelligent being* in creation. Who, though he is omnipresent, is not *a part* in one place, and part *in another place*, but is at every *point in space* very God; with whom *one day* is as a *thousand years*, and a *thousand years as one day*. 2 Pet. iii. 8. It will be seen that no words, terms or metaphors that finite beings can use, will be fully expressive of this glorious Being. We can only conceive of subjects through the medium of our senses, and describe them with such language and metaphors, as is within our power. As the scriptures speak of the Father, Son, or Word and Holy Spirit personally. I can see no reason why christians should be scrupulous in using the words person and mode on this subject in a qualified sense, i. e. attaching that meaning to those words, which we may have reason to believe was intended by the inspired writers, there can be no doubt, infinite wisdom has best suited his revelation to our *capacities* and *present means* of information. To dispute about the use of words, the impropriety of which is only doubtful, would discover more of a disposition to promote controversy, than a disposition to remove difficulties, that the church of Christ might be united in the unity of the faith, and the bonds of christian love. Dr. P. Doddridge, Rev. John Wesley, &c. have distinctly expressed their approbation, to the propriety of the use of the word person, when speaking of the Holy Trinity.

Considering the *greatness* of the subject and the *feebleness* of my talents, I am persuaded I will en-

joy every reasonable allowance, and my meaning in any particular sentence taken in connexion with the context, and the general meaning of this essay.

I will bring into view some of those scriptures, that ascribe the *same works* to the *Word* or *Son*, and to the *Holy Spirit*, that are *ascribed* to God; which as they pass under our examination, may have a tendency to *unfold* to our minds, the sense the scriptures would have us to understand the doctrine of the Trinity.

Creation.

“In the beginning *God* created the heaven and the earth.” Gen. i. 1.

“For by him, (*the Son*,) were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him.” Col. 1—16. “The same is said of the *Word*.” John i. 3.

“The *Spirit of God* moved upon the face of the waters.” Gen. i. 2. “By his *Spirit* he hath garnished the heavens, his hand hath formed the crooked serpent.” Job xxvi. 13. “The *Spirit of the Lord* hath made me, and the breath of the Almighty hath given me life.” Job xxxiii. 4. “By the word of the Lord were the heavens made, and all the host of them, by the breath of his mouth.” Psa. xxxiii. 6.

The same is said of the works of Providence, revelation and of redemption, the latter of which I will here notice.

“For *God* so loved the world, that he gave his only begotten Son, that whosoever that believeth in him should not perish, but have everlasting life.” John iii. 16. “All things are of *God*, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that *God* was in Christ reconciling the world unto himself.” 2 Cor. v. 18, 19.

The uncreated son or word was manifested in the flesh, i. e. in the person of the blessed Jesus. “And the *word* was made *flesh*, and dwelt among us, (and we beheld *his glory*, the glory of the *only begotten* of the Father,) full of grace and truth.” John i. 14. Or as it is expressed in other passages, God was manifested in the flesh, God was in Christ, &c.

The scriptures speak of the manifestation and revelation of God in the flesh, as being by or through the Holy Spirit. “God anointed Jesus of Nazareth, with the *Holy Ghost*, and with power; who went about doing of good, and healing all that were oppressed of the devil, for God was with him. Acts x. 38. For the sealing, confirming and establishing the authority of the blessed Jesus, as the special messenger of the covenant of grace, there was at his baptism a visible manifestation and descent of the *Holy Ghost* upon him. The *Holy Ghost* was upon him, and anointed him to preach the *Gospel*.” Luke iv. 18. He performed his miracles by or through the Holy Spirit. “If I cast out devils by the *Spirit of God*, then the kingdom of God is come unto you.” Mat. xii. 28. He received the Holy Spirit without measure. “For he whom God hath sent, speaketh the

words of God: for God giveth not the *Spirit* by *measure* unto him." John iii. 34.

Atonement.

"If *God* be for us, who can be against us? He that spared not his own *Son*, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. viii. 31, 32.

"Who, (i. e. the *Son*) being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by *himself* purged our sins, sat down at the right hand of the Majesty, on high." Heb. i. 8.

"How much more shall the blood of Christ, who *through* the *eternal Spirit*, offered himself without spot to God, purge your consciences from dead works, to serve the living God." Heb. ix. 14.

Resurrection of the blessed Jesus.

Whom *God* hath raised up, having loosed the pains of death: because it was not *possible* that he should be holden of it." Acts ii. 24. 1 Cor. vi. 14. Gal. i. 1. Eph. i. 20.

"Christ, speaking of himself, says, "no man taketh it (his life) from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again." John x. 18. "Jesus answered and said unto them, destroy this temple, and in three days *I* will raise it up." John ii. 19.

"For Christ also hath once offered for our sins, the just for the unjust, that he might bring us to God,

being put to death in the flesh, but quickened by the *Spirit.*" 1 Pet. iii. 18.

I will also notice the manner in which the apostles speak of the subjects of saving grace, the nature of true religion, and that divine support which christians may enjoy, the phraseology of which, as it relates to the Supreme Being, may communicate light on the subject.

Subjects of Saving Grace.

"For ye are the *Temple of the living God*, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." 2 Cor. vi. 16.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you*, the hope of glory." Col. i. 27.

"Know you not that your *body* is the *Temple of the Holy Ghost*, which is in you, which you have of God, and ye are not your own." 1 Cor. vi. 19.

Nature of True Religion.

"Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the *divine nature*, having escaped the corruptions that are in the world through lust." 2 Pet. i. 4.

"Let this mind be in you which was in *Christ Jesus.*" Phil. ii. 5. "And have put on the new man

which is created in knowledge after the *image of him* that created him." Col. iii. 10.

"But you are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the *Spirit* of our God." 1 Cor. vi. 11. "If ye through the *Spirit* mortify the deeds of the body, ye shall live, for as many as are led by the *Spirit* of God, they are the sons of God." Rom. viii. 13, 14.

Divine Support.

"Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God." 2 Cor. iii. 5.

"I can do all things through *Christ*, which strengtheneth me." Phil. iv. 13.

"My *grace* (the Lord's grace) is sufficient for thee, for my strength is made perfect in weakness." 2 Cor. xii. 9.

On a review of the above quotations, though they cannot be understood to speak of more than *one philosophical person*, who is God, they appear to speak of him as existing and revealing himself to the world in three, *distinct not separate* modes, the *Father*, the *Word or Son*, and the *Holy Spirit*, each of whom has his peculiar province in the works of creation, redemption and sanctification; and each of those modes are spoken of as very God.

It is said God created all things, &c. All things were created by and for the eternal Son or word, and that it was the Holy Spirit that garnished the heavens, created man, &c. From such like scriptures I

would understand revelation, harmoniously and uniformly to say, that the Godhead, i. e. the divine essence and mind, perfectly exists in, and acts by the *wisdom* of the *Logos*, *through* the life, influence, operations, communications and energies of the Deity. I use the word wisdom in this place, as expressive of the quality of the character, of the divine Logos or Word. The views contained in this proposition, I will endeavour to illustrate in the following remarks; and as I am inclined to believe in many instances, the simple and clear meaning of revelation on this subject is over looked by the inquiring mind, who from considerations of the greatness of the character, are led to expect something more wonderful and mysterious in the explanations of those scriptures that speak of the Supreme Being, than was intended by the author of revelation. From this consideration I think it proper to make one remark, though it is a digression from the train of reflections, that might be expected, immediately to follow the proposition just made.

It has been intimated as an axiom that is universally received, that God exists of necessity, and whatever is not of necessity, is not God. This must apply to the mode or manner in which the Supreme Being exists, as well as to the being of a God. If God exists in three persons or modes, it is of necessity. It is so, it must be so, and it could not be otherwise than what it is.

This axiom taken in connexion with the nature and designs of revelation, authorizes us to believe, that it may be our privilege, by the right use of the means which Heaven has graciously endowed us with, to

see the propriety and necessity of God's existing and revealing himself to the world in three persons and modes, in that sense it was intended to be understood by the inspired writers. There cannot be any want of harmony and consistency in the existence of a perfect being. The scriptures speak the plain language of truth, expressly intended for and suited to the comprehension and edification of the community, not designed to puzzle and confound the minds of men, but to be the means whereby we might be instructed, edified, established, confirmed, and built up in the knowledge, experience and practice of the true religion; to conceive of them in any other light, would be to reflect on the Supreme Being, and to conceive of them in this light, we must be encouraged to believe, that it is our privilege to understand the spirit and meaning of the scriptures, at least those that speak of the most essential doctrines of the christian religion.

That God exists, the perfect, the self-existing and self-sufficient God, is a doctrine that is as obvious, as that it is universally believed by every considerate christian.

May not this view of the subject, taken in connexion with the above quotations, and the nature of the subject, lead us to believe, when the scriptures speak of God under three appellations, and appear to refer to three modes or persons in the Godhead, the Father, the Word or Son, and the Holy Spirit. 1. They would, under the first appellation and mode, more particularly direct our attention to the essence and being of the Deity. 2. When speaking of the second mode, they would more particularly direct our atten-

tion to the perfect existence of the Deity, or as the apostle has expressed it, to the "fullness of the Godhead." 3. And when speaking of the third mode, they would more particularly direct our attention to the life, influences, operations, communications and energies of the Deity, which are essential to the existence of a perfect, self-existing and self-sufficient God; and in this way direct our attention, fear, reliance and worship to a Being who is pure in his nature, perfect and self-sufficient in the mode or manner of his existence. Such contemplations are calculated to promote a religious fear and evangelical faith, which are objects God had specially in view, in giving a revelation of himself and of his will to the human family.

Not attempting to give a more exact delineation of the meaning intended by the use of the words person and mode in their application to the Trinity, than what the Rev. James Kidd has furnished us with, presuming my meaning will be distinctly understood in the illustrations. For purposes of distinction and improvement, I will speak of the first, second, and third mode separately, as intimated above.

FIRST MODE OF SUPREME EXISTENCE.

ESSENCE and mind are essential to the existence of intelligent being; without essence or substance there can be no existence, though this fact is obvious, there is no subject the human mind is less acquainted with, than with the nature of essences generally, and at least as long as our minds are inhabitants of clayey tenements we must remain ignorant of the nature of spiritual essences, we possess no means by which we are enabled to receive ideas, and comprehend their nature, and can only conceive of them by their essential properties; and in this way say what they are not, i. e. they are not matter or body, and cannot be felt or discerned by the touch. “Handle me and see, for spirit hath not flesh and bones, as ye see me have. “Luke xxiv. 39. It is not divisible or subject to be dissolved. “Fear not them which kill the body, but are not able to kill the soul.” Mat. x 28. It is not visible to the eyes, but absolutely invisible. And secondly, conceive of some of their essential properties; such as, life, activity, intelligence, &c. but of the essence itself, in which those properties inhere, we must remain ignorant.

Though we call every thing spirit, which is not body, for the want of more distinct notions, the word

is not understood to mean only one determined sort or kind of beings. It is possible some of those intelligent beings, in the world to us now invisible, are as much superior to, and different from other spirits, as our spirits are superior to matter; if such is the gradation in the quality and character of created spirits, the meanest of which we are at present unable to comprehend, what must be the quality and perfection of that uncreated spiritual essence. John iv.

24. The creator of all beings, He who is not only superior, but infinitely superior in his nature, to the most exalted creature in creation. He is of necessity invisible or incomprehensible to the minds of the most exalted created beings, they can only possess very limited notions of the perfection of the uncreated essence, the blessed Jesus excepted." John vi. 46. Were we to suppose it otherwise, it would be raising the creature to the character of a God; it would be admitting that he possessed an infinite capacity, without which he could not comprehend an essence which is infinitely perfect in its nature.

As the essence of no being can exist separately from its essential perfections, and by common consent, must partake of the nature of its essential properties, when we would conceive of the Divine mind and essence, we must necessarily conceive of a being that is infinitely active, operative, influencial, energetic, intelligent, wise, and good, though our attention may be more particularly directed to conceive or image of the perfection of this mysterious and incomprehensible substance, in which the Divine mind exists, enjoying an endless rest, in the perfect enjoyment of his own ful-

ness, approving and by his power bringing into being, what his wisdom devises.

In the New Testament, the first mode of the Divine existence, appears to be referred to in most instances under the appellation of "the Father," baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*." And show unto you eternal life, which was with the *Father*." 1 John i. 2. Col. ii. 2. "He that abideth in the doctrine of Christ hath the *Father* and the *Son*." 2 John ix. &c. It may be important for us to notice, that the appellation, "the Father," when applied to God, does not in every instance, refer to the first mode of the Divine existence, in many places it refers to God, without special reference to any particular mode of the Supreme existence, as in the case where our Saviour teaches us to pray, "Our Father which art in heaven." Rom. viii. 15. Deut. xxxii. 6. The term "the Father," appears to have been a common appellation made use of by the Jews, expressive of the Supreme Being. It is also worthy our notice to remark, that the Son of God in reference to his divinity, and in relation to his works, is called the everlasting Father." Isa. ix. 6. And is truly and eminently with the Father, and with the Holy Spirit; the Father, creator, protector, and preserver of all created beings in heaven and earth, including the human or derived nature of the blessed Jesus." John i. 3.

As the first mode of Divine existence appears most generally referred to in the scriptures under the appellation "the Father," I will use the term in that sense in this essay. I will also add, in every in-

stance where the scriptures use the phrase, “**Godhead**.” They appear particularly to refer to the Divine essence “**For as** much then as we are the offspring of God, we ought not to think that the *Godhead* is like unto *gold*, or *silver*, or *stone*, graven by *art* and *man's device*.” Acts xvii. 29. Rom. i. 20. Col. ii. 9.

Owing, shall I say, to the barrenness of human language, the same word and term is often used in the scriptures in a different sense, evidently intended, from the context, and the general design and meaning of revelation, to be differently understood in different places, and that in a way consistent with the natural meaning of the context. If the meaning of any one section is doubtful, or even unintelligible, when examined separately from the general canon, its meaning is made plain by another part of the scriptures. For there is line upon line, and precept upon precept upon every important doctrine which they teach, not intended to confound and puzzle the minds of the sincere lovers of truth, but to clear up and make plain, the great truths of revelation. “**If, therefore, thine eye is single, your whole body shall be full of light.**” Mat. vi. 22.

The scriptures being the plain words of truth, they uniformly teach one system of Theology, without any contradiction or inconsistency, *meaning what they say*, (see 1 Cor. xiv. 19. 2 Cor. iii. 12.) consequently are calculated to produce clear and determined ideas. But were we to interpret each sentence, word, or appellation separate from their connexion with what proceeds and follows in the passage, with which they stand connected, we might make them, as we

could also make any treatise on law, philosophy, history, &c. mean and prove any thing that we wished, v. g. "Every one that doeth evil, is good in the sight of the Lord, and he delighteth in them." Mal. ii. 17. Such quotations would be offensive to common sense. Notwithstanding the conclusion is obvious, we are nevertheless liable to mistake the meaning of the inspired writers in using appellations and words in passages that are not so plain. If we are not careful to keep in view the design and meaning of the context, in connexion with the general designs of revelation, which harmoniously unite in the support of one, and only one pure system of theology." Heb. xiii. 7. 9. Also revelation speaks of the same person and doctrine under a variety of phrases, appellations and metaphors; thus bringing to the view of our minds, the same person and doctrine in several points of view, that we might more distinctly understand and fully comprehend their nature and character.

SECOND MODE OF SUPREME EXISTENCE.

OUR contemplations of the Supreme Being as above, which we are authorised to do, both from revelation and reason, may lead us to contemplate him in a second mode, equally essential to the perfect existence of God.

The Supreme Being must, of necessity, be infinitely active, energetic, operative and influential, in and of himself, at every point in space through eternity. Nothing less than this could constitute him perfect, self-existing, almighty, and immutable. In admitting that he is infinitely energetic, &c. we necessarily admit, that his nature and attributes are perfectly unfolded to the Divine Mind, (so to speak,) without the least possible labour or toil: consequently he fully sees, knows and enjoys himself, which must be an infinite and eternal source of happiness, wisdom and power, that cannot be increased or diminished by any or by all of his works. He is infinitely happy, perfect, glorious and self-sufficient in and of himself. Well may the glorified spirits, that are permitted to behold him only through the rays of his glory, veil their faces, and cry, **Holy, Holy, Holy, Lord God Almighty.**

The propriety and necessity of the above conclusion will more fully appear by examining the consequences that would result, were we to suppose the nature and attributes of the Deity, were not perfectly and eternally unfolded to the Divine Mind. It would be to say, that he neither fully knows or enjoys himself, that he is not infinitely active, energetic, &c. although it is said he possesses life in himself. John v. 26. Consequently not perfect in his natural attributes, such as knowledge, wisdom, and power; also imperfect in his moral attributes, such as truth, justice, goodness, &c. This course of reflections would go to say that the Supreme Being is imperfect, and not capacitated either to enjoy infinite happiness or to be the supreme Lord and governor of the intelligent beings that do exist: their inconsistency distinctly appears; they go to say there is no God, who of necessity, is absolutely perfect; and this cannot be, unless he eternally exists, in the perfect and full enjoyment of all his attributes; "With whom (i. e. God,) is no variableness, neither shadow of turning." James i. 17.

To conceive of the Supreme Being existing in the perfect developement of his nature, attributes and energies, which appears to be essential to the existence of a perfect being; our minds may readily conceive, as this developement is at every point in space through eternity, that it necessarily brings into the view of the Divine Mind the perfect knowledge of all things, by which, in connexion with the perfections of his own nature, he is infinitely wise; and as his knowledge can never be increased or diminished, he is always of the same mind and changeth not, in any

of his purposes: the same may be said of all his natural and moral attributes: this course of reflections may also open to our contemplations the infinite source of happiness the Supreme Being possesses in himself, it discovers him to be the perfect self-existing and self-sufficient God, his presence filling immensity, his nature pure, his wisdom infinite, and his power uncontrolled; existing in and acting by the immutable laws of his own nature, therefore, he can do no wrong in his works, rewards and punishments: whatever is, as it relates to his providences, is as it should be. He is at every point in space, very God, superintending, directing, overruling and governing all things, however great or small they may be in our estimation. It is said not a sparrow falls to the ground without his notice; and the hairs of our head are all numbered.

The developement of the Divine essence, attributes, life, and energies of God being infinitely perfect and full, is and must be an exact likeness in substance and character, of all the perfections of the Deity, for it is God himself unfolded to himself, the Divine Mind eternally existing in the perfect existence of all his essential perfections.

It is to this perfect, full and glorious existence of the Deity, I understand the scriptures to direct our attention, when speaking of God under the appellations, word, wisdom, glory, name or Son. Although our attention may be more particularly directed by those appellations to the *perfect existence* of the *divine attributes*, as they cannot exist at any time or place separate from the Divine essence and mind, when we would conceive of the essential glory or

word of God, we must necessarily conceive of a Being, that is infinitely active, energetic, operative, influential, intelligent, wise, just, and good.

If it is proper (the propriety of which there may be a difference of opinion,) to introduce any visible substance, to illustrate the glorious existence of God, I would first notice a collection of stones, most precious, brilliant, and refined, as representing a faint similitude of the body of this glory. I would secondly, notice the symbols of the Divine presence and glory, as it is sometimes represented to us in the scriptures, i. e. fire, or a flame revolving or folding on and within itself. The guardian protection of those that fear God, and work righteousness, and the destroyer of the vain hopes of those that dare rebel against the righteous government of Heaven, and engage in a war, against the Most High; hence it is said, God out of Christ Jesus, is a consuming fire.

As expressive of the manner in which it is believed the Supreme Being exists, I would, thirdly, notice the sun. There is, first, the essence, which to us, is both invisible and incomprehensible. 2. The fulness or perfect existence of the sun, which includes not only light and heat, but also the means, properties, and laws, through which the existence of the sun is perpetuated. 3. Those means, properties, and laws, through which the sun perfectly exists, and is perpetuated in his existence, until counteracted by some superior cause. We may also contemplate the sun in illustration of the manner in which the Supreme Being has been graciously pleased to reveal himself to the world. 4. The sun itself to us is invisible, we can only see, comprehend, and sustain his glory

through his rays. "How much more so must the Father of light be?" James i. 17. "Whose resplendent glory is infinitely superior to that of the natural sun, being the uncreated light itself." 1 Tim. vi. 16. 2. The natural sun is only seen, and known to us by its rays, which are the effect of his internal and resplendent glory. God, (I do not say the Father, the Logos or the Holy Spirit, for they are all of one substance and character,) is only known through the instrumentality of his works, of which the blessed Jesus is exalted to be supremely pre-eminent. We can have no ideas except they are communicated to us in the form of an image or substance, of which we have knowledge, and by reflection and deductions from given premises; this idea is particularly applicable to man, it must also have its bearing in the spiritual world, where they can see and talk of spiritual substances; therefore a necessity of instrumental means, specially of a spell-book or gospel, to lead the mind to realize that which is purely spiritual. 3. It is through the operations and influences of the sun that the natural world is preserved. It is through the operations, communications and influences of the Deity, aided by instrumental means and the co-operation of the creature, that intelligent beings enjoy any and every spiritual communications in this world; and may I not say, (in a qualified sense,) in the world to come. The natural sun shines upon all indiscriminately. The great moral sun of all worlds scatters his rays and gracious influences into all minds. And as in the case of the natural sun, none are essentially benefitted by his light and influences, but those who improve the advantages which they enjoy; so also, in

the case of the moral sun, none are essentially benefitted but such as are co-workers with the holy influences of God." Phil. ii. 12, 13. We might also notice the mind of man, which is the only spiritual existence with which we are intimately acquainted. 1. The mind and essence, in which all the faculties of the mind necessarily inhere. 2. The perfect existence, (in our limited sphere, in the order of creation,) of the mind in the perfect existence of its natural and moral faculties, through the life and energies essential to our existence. 3. The life, activity, energies, &c. through which the mind perfectly exists, and reveals its character to others: the tree is known by its fruit, and the fountain by its water.

This view of the subject, neither compounds nor divides the Divine essence, which is admitted by all parties to be indivisible, simple and spiritual; under the first mode our attention is particularly called to the being of a God, under the second mode our attention is more particularly directed to contemplate his perfections. As I have brought forward the subject, though in a very simple and plain manner, yet different from the usual manner of conceiving or treating of it, I beg the indulgence of the reader, to hear me out, before he makes up his mind on the propriety of my views, which I hope will be found, in some degree, to be consistent with the spirit and meaning of the scriptures, and agree in substance, with the opinions that are most generally entertained on the subject. I proceed to notice some of those appellations and metaphors, which the scriptures furnish us with on the subject, which must be admitted

was intended by infinite wisdom, to be descriptive of the character they represent.

St. John commences his gospel by speaking of the eternal word, in the following manner: "In the *beginning* was the *word*, and the *word* was with *God*, and the *word* was *God*. The *same* was in the *beginning* with *God*. All things were made *by him*; and *without him* was not any *thing* made that was *made*."

There can be no doubt but that the design of the apostle, in writing his gospel, was to promote the knowledge, experience and practice of true religion in the world, and particularly in the visible church of God; in order to effect which he labours to teach and explain the character of Jesus Christ, in that clear point of view that it need not be misunderstood. "But these are written, that ye might believe that Jesus, in the *Christ*, the *Son of God*, and that *believing* you might have *life* through his *name*." John xx. 31.

In the text quoted, he plainly speaks of the word, as a distinct not separate person, co-equal, co-essential, and co-eternal with God, by whom all things were created, and without whom it was impossible that any thing could exist; or to use the exact words of the apostle, "without him was not any thing made that was made." In the fourteenth verse next following, he informs us, that "The word was made flesh and dwelt among us, (and we beheld his glory, *the glory of the only begotten of the Father*,) full of grace and truth." In the estimation of St. John, the union of the eternal word with the blessed Jesus, constituted the Christ, the Son of God. He speaks to the same

import in his epistle. 1 John i. 4—3. v. 20. Clearly referring both to his humanity and to his divinity. “And show unto you that *eternal life* which was with the *Father*, and was manifested *unto us*. This is, (i. e. Christ) the true God and eternal life.” It may be proper here to introduce respectable authorities, explaining the meaning of the original word which is translated “Word;” also to show in what sense the doctrine has been understood by the church of God in different ages of the world.

I will first introduce the explanation and remarks of the laborious and pious Alexander Cruden, M. A. contained in his Concordance. “Word, in Hebrew, Dabar, in Greek Rhema, or Logos, it signifies **I** the eternal Son of God, the uncreated wisdom, the second person of the most Holy Trinity, equal and consubstantial with the Father. The evangelist St. John, i. 1. more expressly than any other, has opened the mystery of this Word. Christ Jesus is called the Word. 1. In respect to his person, he being the express image of the Father, as we are told. Heb. i. 3. As our words are of our thoughts. 2. In respect of his office, because the Father made known his will to the church in all ages by him, as we declare our minds one to another by our words. John iii. 34. 3. Because the Messiah was called the word of God by the Jews. The Caldee paraphrasts, the most ancient Jewish writers extant, generally make use of the word **MEMRA**, which signifies the Word, in those places where Moses puts the name Jehovah. And it is generally thought, that under this term the paraphrasts would intimate the Son of God, the second person of the Trinity. Now

their testimony is so much the more considerable, as having lived before Christ, or at the time of Christ, they are irrefragable witnesses of the sentiments of their nation concerning this article, since their Targum, or explanations has always been, and still is, in universal esteem among the Jews. And as they ascribed to Memra all the attributes of the Deity, it is concluded from thence, that they believed the divinity of the Word.

“They say that it was Memra or the Word, which created the world, which appeared to Moses on mount Sinai, which gave him the law: which spoke to him, face to face: which brought Israel out of Egypt; which marched before the people; which wrought all those miracles which are recorded in the book of Exodus. It was the same Word that appeared to Abraham in the plain of Mamre; that was seen of Jacob at Bethel, to whom Jacob made his vow and acknowledged ■ God. Gen. xxviii. 20. If God will be with me, and will keep me in this way that I go, &c. then shall the Lord be my God.”

Who also observes under the term Christ, “The ancient Hebrews, being instructed by the prophets, had very clear notions of the Messiah. But they were changed by little and little, so that when Christ appeared in Judea, they had entertained a very wrong notion of the Messias, expecting a temporal monarch and conqueror, that should bring the whole world under subjection. From whence it came to pass, that they were much scandalized at the outward appearance, the humility, and seeming weakness of our Saviour, which hindered them from acknowledging him as the Christ, whom they expected.” This paragraph is

expressive of the general views of the Jewish nation at the time Christ made his appearance among them, and not intended to include the whole, some of the Jews *who* entertained very worthy notions of Christ's character. In justification of Jesus Christ's pretensions, he and his apostles appealed to the scriptures of the Old Testament, as well as to the works which he performed.

I will next notice the explanation and some of the remarks made by Dr. Adam Clark, a minister of the Methodist episcopal church. "As every appellative of the Saviour of the world, was descriptive of some excellence in his person, nature or work; so that epithet, *λόγος*, *Logos*, which signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him, who is the true light which lighteneth every man who cometh into the world. Ver. 9.

"The apostle does not borrow this mode of speech from the writings of Plato, *as some have imagined*; he took it from the scriptures of the Old Testament, and from the subsequent style of the ancient Jews. It is true the Platonists make mention of the *Logos* in this way: by whom, eternally existing, all things were made. But as Plato, Pythagoras, Zeno and others travelled among the Jews, and conversed with them, it is reasonable to suppose, that they borrowed this, with many others of their most important notions and doctrines from them." At the close of his notes on the chapter, and the enumeration of a number of testimonies concerning the *Logos* or *Word*, he adds, "It is remarkable that Moses and the prophets, the ancient Chaldee Targumists, the author or

authors of the Zend Avesta, Plato, and the first philosophers of Greece, Philo the Jew, John and the apostles, and perhaps even Mahommed himself, should also perfectly coincide in their ideas concerning a glorious person in the Godhead! This must have been more than the effect of accident. Moses and the prophets received this Divine doctrine from God himself: it was afterwards confirmed to the apostles by Divine inspiration; and ancient philosophers and lawgivers borrowed from both."

Bishop Pearson, on the creed, fifth edition, page 117, observes, "This (doctrine of St. John concerning the creation of all things by the Divine Logos,) was no new doctrine, but only an interpretation of those scriptures which told us God made all things by his word: For God said, 'Let there be light and there was light.' And so, 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. From whence we understand that the worlds were framed by the word of God.' Neither was it a new intepretation; but that which was most familiar to the Jews, who, in their synagogues, by the reading of the paraphrase, (or the interpretation of the Hebrew text in the Chaldee language,) were constantly taught, that by the word of God was the same with *God*, and by that Word all things were made. Which undoubtedly was the cause why St. John delivered so great a mystery in so few words, as speaking unto them, who at the first apprehension, understood him." In proof of this, the bishop produces, in his notes, divers passages from the paraphrase. See Rev. J. Fletcher

and Joseph Benson's Letters to the Rev. Dr. Priestly, page 54, who also adds:

Agreeably to this extract from bishop Pearson, Dr. P. Doddridge, in his note on John i. 2. observes, "It would be the work of a treatise rather than a note, to represent the Jewish doctrine of the creation of all things by the Divine $\lambdaογος$ or Word." And he presents us with the following remarkable passage from Philo, as a specimen of the rest. "De Profug, page 465, speaking of the cherubim on the mercy-seat, as symbolical representations of what he calls the creating and governing powers, Philo Judaeus makes this additional reflection, 'The Divine Word ($\lambdaογος$) is above these, of whom we can have no idea by the sight, or any other sense—he being the image of God, the eldest of all intelligent beings, sitting nearest to him who is truly the ONLY ONE, there being no distance between them. And, therefore, he (i. e. God) says, 'I will speak unto thee from the mercy-seat, between the two cherubims;' thereby representing the Logos or Word, as the charioteer by whom the motion of those powers is directed; and himself who speaks to him as the rider, (or person carried,) who commands the charioteer how he is to manage the reins.'" This Dr. Doddridge thinks, "is a key to a great many other passages in Philo."

The Rev. James Kidd in his treatise on the Trinity, states that the Hebrew word **דְּבָר** is exactly correspondent and significant of the same import with the Greek word $\lambdaογος$, in many instances. See his critical remarks, page 398—401, and then adds, "Let us now adduce a few quotations of the Old Testament, in support of our argument, the word **דְּבָר**

signifies and expresses a Divine person, and that the second in order in the Divine Essence.' Gen. xv. 1, 4, 5. 'After these things the word of the Lord came unto Abraham in a vision, saying, Fear not, Abraham, I am thy shield, and thy exceeding great reward.' Now that Abraham understood that this was a Divine person that addressed him, is clearly evident from the reply he makes in the following verses, and in particular, from his answer in the fourth. Thus—'And behold the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels, shall be thine heir.'

"Now that a Divine person actually appeared to Abraham on this occasion, is no less evident from the circumstances mentioned in the following verse: 'And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, so shall thy seed be.'

"The attentive reader will readily perceive that through the whole following verses of the chapter, a Divine person carried on this intercourse with Abraham. So the holy patriarch believed at the time; so Moses, the inspired penman, believed at the time he wrote; and so it is the will of the Holy Spirit that every reader should believe, in all ages of the church: and this same word is used to signify and express a Divine person, in many other places of the Old Testament.—Example. 1 Sam. iii. 7. 'Now Samuel did not know the Lord, neither was the word of the Lord yet revealed to him. Ver. 21. And the Lord appeared again in Shilo; for the Lord revealed himself

to Samuel in Shilo by the word of the Lord.' No person who reads these verses without prejudices, can for a single moment doubt that **בָּנָם** is used to signify a divine person. In chapter xv. 10. the same word is used to signify and express a divine person; and so it is 1 King xiii. 9, 17, and xix. 9, and also Psalms i. 7, 20. Now that this is a full, fair, and just interpretation of the word, is clear, from the New Testament, where the Greek word **λογος** is used to signify and express the very same divine person, that is, the second glorious person in the divine essence; 1 John v. 7. Rev. xix. 18. John i. 1—5, 14. When it is applied by the inspired penman to signify our Redeemer, in his divine nature. It is wonderful to observe how fond those who deny the doctrine of the trinity are to use the Greek word **λογος** instead of **νιος**, not aware, that in most instances, these words are used by the inspired writers to signify the very same thing."

It may be acceptable to the reader, to introduce the opinions of the learned doctor Samuel Clark, on the trinity. Who was a minister of the church of England, and thought by some unitarians, to have entered into their views of the true God, and of Jesus Christ. "Some have imagined three co-ordinate beings, which is the impiety of polytheism, and directly contrary to that fundamental article, the unity of God: others have contended, that they are one person only, with three modes or denominations; which is the heresy of Sabellianism, and destroys the personality, both of the Son, and of the Holy Spirit. Some in the contrary extreme, forsaking likewise, the phrases of scripture, have presumed to affirm, that there was a time, when the Son and Holy Spirit had no being, and were

made out of nothing, even as the meanest of creatures; which was the notion of Arias. And others, diminishing yet further the dignity of our Saviour's person, have made him a mere man, and denied his having any being, before he was born of the virgin; which is the error of Socinus. And now among this multiplicity of errors, how shall a sincere and unlearned christian behave himself? Why, his rule is: Let him not follow vain men, in being wise beyond what is written; but let him adhere to what he finds plainly and expressly delivered in scripture: and this as far as possible, in the very scripture terms; always remembering when that cannot be done. Yet so to understand all phrases of human composition, as to mean neither more nor less than the scripture expressions. Now that which the scripture declares concerning this matter, is this: when one of the scribes asked our Saviour, which is the first commandment of all, Jesus answered him, the first of the commandments is, Hear O Israel, the Lord our God is one Lord. To which the scribe replied, 'Well, Master, thou hast said the truth; for there is one God, and there is none other but He.' Mark xii. 29. Yet the same scripture does likewise expressly affirm, that the Son also is *God*; and to the *Holy Spirit* it ascribes *divine powers* and *attributes*. How then shall this be reconciled? Plainly thus: The power and authority of the Son and *Holy Spirit*, is neither another power and authority, opposite to that of the Father; nor another power and authority, co-ordinate to that of the Father. But it is his power and authority, communicated to them, manifested in them, and exercised by them. And so there is plainly preserved both an unity of

power, and a monarchy of government in the universe." Sermon Matt. xxviii. 18-20. Dr. P. Doddridge states in his Lectures, that Dr. Clark's scheme is, "that there is one Supreme Being who is the Father, and two subordinate, derived, and dependant beings. But he *waives calling Christ a creature*, as the ancient Arians did, and principally on that foundation disclaims the charge of Arianism." Dr. S. Clark's notions of the trinity is different from any other scheme I have ever seen; and suppose from these quotations, taken in connexion with the sermon referred to, that he did not fully enter into the views of the unitarian system of theology.

As it is my present object fairly and impartially, (as far as I go) to bring the subject into view, without entering into controversy, that if this essay should be of any service, it may have a tendency to remove doubts, and point the enquiring mind to the true knowledge of God and Jesus Christ. I will also add a part of the Rev. Jared Spark's (minister of the unitarian church) notes on John i. 1. "We may not be able to give an exact definition of the term, (Logos) as it was understood by him, (St. John) because it may have been used to express ideas of the Deity, some of which have since passed away with the controversies of those times; yet we can hardly mistake its general application, or the object of the writer. He would show, that the Logos is not a person, or being, and yet it is something, which is with God, and which may be called God. It follows that it must designate some quality, or qualities of the Deity, which have always resided in him, by which he has created all things, and by which he still manifests

himself in his works,—such qualities, in short, as make him the supreme God. It is not of so much importance what name we give these qualities, if we only retain a correct idea of their nature. Perhaps we shall not deviate far from the true signification of the word **Logos**, as used by the evangelist, if we suppose it to denote the power of the Deity acting under the guidance of his wisdom.

“With this signification of the term, the interpretation of the first part of St. John’s gospel is natural and easy. In the beginning was the **Logos**, and the **Logos** was with God; that is, the power of God, aided in its operations by divine wisdom, has been with God from the beginning, or always. It is not a being, which emanated from the Deity, and which exists in a state separate from him. And the **Logos** was God; *the qualities of the Deity denoted by the Logos, are essential to his character as God*, and not to be considered as constituting *any other being*. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. By the power and wisdom of God, was every thing created, and without the exercise of this power, and the guidance of this wisdom, was not any thing originally made. This was probably said in allusion to the doctrine of the Platonists, who believed the creation to have been the work of a subordinate agent.”—Letters addressed to the Rev. W. E. Wyatt. D. D. page 220.

The reader will be pleased in observing, so near an argument in the opinions of the learned and pious Jews—Trinitarians and Unitarians, respecting the divine **Logos**, though each express themselves in differ-

ent language, they appear to me to amount in substance, to about the same thing. The latter appears much opposed to conceiving of the Logos as a distinct person from the Father, and well they might, if it was intended to be understood in a philosophical sense, it would at once be saying there is a plurality of Gods. It was never intended by the inspired writers to be understood in this point of view. The Jews did not understand it so, (see the quotation from Doddridge's **Family Expositor**) and I am certain the trinitarians do not understand the distinct personality in the Godhead, in a philosophical sense; were I to express my private opinion, of the quality and character of the divine Logos, I could not use words more expressive of my views on the subject, than to say, he is the wisdom and the power of God, and as the wisdom and the power of God, (which are phrases I use in this place, expressive of the perfect existence of the Deity) cannot exist at any time or place separate from the Divine Mind and essence. When we would conceive of infinite wisdom and almighty power, we must conceive of God himself; the Divine Mind and essence can only exist perfectly, in the perfect existence of all the attributes; the quality and character of the perfect existence of the Deity, can be none other than infinite wisdom and almighty power. Jehovah being infinitely just, true, good, knowing, and wise, energetic, operative and influential. He can say, "Let the earth bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after his kind: and it was so, and God saw that it was good." Gen. i. 24, 25.

Notwithstanding the diversity of opinions that have existed on this as well as on other subjects, we must conclude that the doctrine of the trinity, did not originate in the christian church since the days of the apostles; (I refer to the doctrine, and not to the use of the phrase; as words are signs or representations of ideas. I feel no prejudice against the use of words, the impropriety of which might be considered only doubtful, provided the sense in which they are used are distinctly understood.) It does appear from the best information we have of the early ages of christianity, that the first errors that existed on this subject, was, in carrying the doctrine of the distinct personality of the Father, Son, and Holy Spirit, to an extreme. The chief passages from the writers of the two first centuries, may be seen in the fourth volume of Wiston's Primitive Christianity; a particular account of what each has said would take up a disproportionate room here.

“Most of these writers speak of Christ and of the Holy Spirit, as distinct persons in the philosophical sense of the word, and as the object of the worship of christians.

“Before the council of Nice, (near the fourth century) they generally spoke of the Son, as having had a glorious nature, pre-existent to his incarnation: they represented him as derived from the Father, and nevertheless, so partaking of the Father’s nature, as to be called God of God, light of light; and they illustrated this in general, by the simile of one taper being kindled by another, and of rays proceeding from the sun.

“This doctrine is only touched upon by the earliest Fathers in an accidental manner. Origen and Tertullian, treated most largely of it, and Novation is the only writer of the three first centuries, whose entire treatise on this subject is come down to us.

“Most of the oldest Post-Nicene fathers, carried their notions of the distinct personality, and supreme divinity to a very great height; and seemed to have imagined they sufficiently supported the unity of the Godhead, by asserting that Father, Son, and Spirit, had each of them the same divine, as three or more men have each of them the same human nature.”—Doddridge’s Lectures. We now return to the scriptures.

Solomon, a man possessing more general knowledge, than any other man that ever lived in this world, appears distinctly to refer to the character of the second mode of the supreme existence, in the eighth chapter of the book of Proverbs, under the term wisdom, speaking of him personally, ascribing to him eternity, and absolute perfection. He is the daily delight of the Lord, the fountain of wisdom, life, and goodness, and whose delight is with the sons of men, this representation of wisdom is not unlike what is said of Christ in the New Testament; and is of such a description, as is not applicable to any being less than the supreme God. The whole chapter is worthy of the reader’s particular attention; I will here notice a few verses, “The Lord possessed me in the beginning of his ways, before his works of old.” 22 ver. “Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him. Rejoicing in the habitable part

of his earth, and my delight were with the sons of men." 30, 31. "For whoso findeth me, findeth life, and shall obtain favour of the Lord. But he that sinneth against me, wrongeth his own soul; all that hate me love death." 35, 36.

The sense in which Solomon understood, and used the term wisdom, in relation to the supreme Being, is also illustrated in the book of Wisdom. This book, though it is not received by the church as canonical, is admitted to be a part of Solomon's writings, as such, must be admitted to be of equal authority, with any of our wisest and best commentators. In explaining the meaning he affixes to the term wisdom, when using it in reference to the supreme Being; no one can be so capable of explaining one's meaning as themselves. "All such things as are either secret or manifest, them I know. For wisdom which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only (in the margin, only begotten) manifold, subtile, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good. Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtile spirits. For wisdom is more moving than any motion, she passeth and goeth through all things by reason of her pureness. For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall unto her. For she is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the image of his goodness. And being but

one she can do all things; and remaineth in herself; she maketh all things new: and in all ages, entering into holy souls, she maketh them friends of God and prophets. For God loveth none but him that dwelleth with wisdom. For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it." vii. 21—27. Human language could not give a more exalted description of any being, than what Solomon has given of Wisdom—pure in its nature, and whose character is infinitely lovely, perfect, and efficient.

That Solomon understood and used the term wisdom and word, in relation to and expressive of the same person, may be inferred from the first verse of the ninth chapter. "O God of my fathers, and Lord of mercy, who hast made all things with thy word." And that he understood and used those terms, as expressive of and in relation to the same person alluded to by St. John, (i. 1. of his gospel) will clearly appear from the ninth to the twelfth chapters of the Book of Wisdom, inclusively. Wisdom is represented as the creator, and governor of all things; the government of the church from the creation of Adam, down to Solomon's time, is particularly noticed. Now as we are authorized to believe from the New Testament, that Christ was the Saviour and governor of the Jewish church. 1 Cor. x. 9. Heb. xi. 26. i. 8—12. compared with Psal. cii. 25. John xii. 41. compared with Isa. vi. 4—10.* We may clearly infer, the

* The following scriptures are worthy the reader's particular attention, and taken in connexion with those just quoted, have a direct tendency to unfold to the inquiring mind, the true character of Christ, the Son of God. Gen. xviii. 1, 2, 16, 17. xxii. 15—18.

above quotations from Solomon's writings, refer to and are expressive of Christ's divine origin and character, not of his human nature, but of the fulness of the Godhead which dwelt in the human nature, and is called by St. John, the Logos.

The propriety of the phrase, Wisdom, is expressive of the quality and character of Logos or the perfect existence of the Deity; may be seen, by examining the perfections and attributes essential to the existence of infinite wisdom: the perfect existence of knowledge, justice, goodness and truth are essential to the perfect existence of wisdom, but as these attributes can no more exist in any being that is not omnipresent, infinitely active, and energetic, than they can exist without or separate from essence and mind, the term is expressive of the perfect existence of the Deity: not of the attributes only, to which it appears more particularly to refer, but also the perfect existence of the Divine Mind and essence in and by the perfect existence of the attributes.

The term wisdom, when used in reference to the perfect existence of the Deity, is particularly expressive, not only of the wisdom of God, but also essentially includes the power of God, without which wis-

Exod. iii. 2—6. xiii. 21, 22. xiv. 19—21. Compare Gen. xlvi. 15, 16. Numb. xx. 16. with Exod. xx. 2. Compare Judges vi. 12. with 16. Compare Psalm lxviii. 17—19. with Eph. iv. 8. Compare Micah v. 2. with Gal. 4, 5. also Heb. ii. 2, 3. From these passages it may also be clearly seen, that Jehovah under the patriarchal and Jewish dispensation, communicated his will to the church, and acted in many instances by the instrumentality of angels, but "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. i. 2.

dom could not exist in the Deity, nor be manifested in his works, in which sense Solomon appears distinctly to have understood and used the term, and in the same sense is the Logos spoken of in the New Testament. Neither is it possible that the Deity could have any other offspring, co-equal, co-essential, and co-eternal with himself, than that of wisdom. The effect, in a Being, whose power is uncontrolled, and who is of necessity infinitely active, energetic, operative and influencial: must be equal to and of the same nature and character with the cause, though second in point of order, not in time. For as there never was a time when God did not exist, so there never was a time when he did not exist perfectly. He not only possessed in himself the power and the perfections, by which he might exist perfectly, but eternally existed in the perfect existence of all his attributes and perfections: nothing less than this would constitute him to be the immutable, infinitely perfect, and good being.

The Logos being the *uncreated wisdom*, essential to and necessarily inhereing in the Divine essence. He is the *true light* that enlighteneth every man that cometh into the world. John i. 9. "This then is the message which we have received of him, (Christ,) and declare unto you, that God is *light*, and in him is no darkness at all." 1 John i. 5. The Divine Logos is the fountain and author of all natural and revealed knowledge, the grand source of revelation. 1 Pet. i. 11. As illustrated and brought to light, by his gospel, life and immortality. 2 Tim. i. 10. Making manifest the deep mysteries and purposes which lay hid in the Divine Mind from all eternity. Eph. i. 9—14. Col. i. 26—28. To accomplish which he

was manifested in the flesh and justified in the spirit.

1 Tim. iii. 16.

There is an argument between the above view of the doctrine, and the opinions held by the author of the epistle to the Hebrews; who plainly declares the Son to be the express image of God's person. Heb. i. 3. A metaphor taken from sealing, the seal leaving its full impression on the wax, to which it is applied.

The Word or Son being the *fac simile* in *substance* and *character* of God's person, i. e. of the Father. "He is the brightness of his glory." Heb. i. 3. The necessary and natural offspring of the Deity. "The only begotten of the Father." John i. 14. The effulgence of his glory, the perfect existence of all perfections, that are essential to the being of a God. It is most probable the apostle in using the above words, intended to illustrate his view of the Deity, by referring to the sun, who is frequently alluded to, by the inspired writers, when speaking of the Supreme Being; and in this way, through natural means, raise the mind to contemplate and to conceive of a Being that is purely spiritual. The fulness of the sun is as essential to its existence as its essence; its proceeding splendor must be the same as its inherent splendor; the proceeding splendor is as essential to the existence of the inherent splendor, as the inherent is to the proceeding splendor: one cannot exist without the other, therefore, (in its application to the Deity,) if one is uncreated and eternal, the other must be also uncreated and eternal, both are of the same substance and attributes. Dr. Adam Clark and others understand the text in this light; and

which is not unlike Solomon's description of wisdom: "For she is the splendor of eternal light," &c.

The Divine Logos is also spoken of as being the fulness of the Godhead. "For in him (Christ) dwelleth all the fulness of the Godhead bodily." Col. ii. 9. (Compare with John ii. 14.) The phraseology of the text is worthy our particular notice, it does not say that the Godhead fully dwelt in him, i. e. he that is omnipresent ceased to be such, and that his presence was confined to and centered in the person of the blessed Jesus, this would be as impossible as it would have been absurd. Neither does the apostle speak in the past tense, referring to what the blessed Jesus was *in and of himself*; but directly refers to what *he now is by the grace of God*; particularly referring to that, which has ever given dignity to his character, which in connexion with his voluntary obedience and death has justly entitled him to the veneration and obedience of all in heaven and in earth. "Though we have known Christ after the flesh, yet now henceforth know we him no more (after the flesh.)" 2 Cor. v. 16.

By all the fulness of the Godhead dwelling in Christ bodily; the apostle did not mean less, in my opinion, than all the essential attributes and perfections of the Deity; the phraseology is plain and comprehensive without any limitation. I cannot conceive how this text, in itself, and taken in connexion with the spirit and meaning of other scriptures, could be understood in a less sense; it appears obvious nothing less than the perfect existence of all the attributes and perfections of the Deity could constitute, or be all

the fulness of the Godhead, which is said to dwell (or live) in Christ bodily, i. e. truly, really.

“By the Godhead or Deity, we are to understand the state or being of the Divine nature; and by the fulness of that Deity, the infinite attributes essential to such a nature.

“Bodily signifies truly, really, in opposition to typically, figuratively. There was a symbol of the Divine presence in the Hebrew tabernacle, and in the Jewish temple; but in the body of Christ, the Deity, in all its plentitude of attributes, dwelt really, and substantially; for so the word, *ωφαρινως* means; and so it was understood by the ancient Greek Fathers, as is fully shown by Suicher, in his *Tresaurus*, under the word.”—Dr. A. Clark. “Not only effectively, as God dwells in good men, but substantially or personally, by the strictest union, as the soul dwells in the body; so God and man is one in Christ.” See Parkhurst.

If we were to understand the meaning of the apostle in this place, to be confined to the existence of the Divine attributes, in the person of the blessed Jesus; under that view of the text it would also include the existence of the essence and mind of the Deity; as one cannot exist at any time or place separately from the other. “For no being can *act where it is not*, any more than *when it is not*. Power without existence, is but an empty word without any reality; and the scholastic fiction of a Being acting in all places, without being present in all places, is either making the notion of God an express contradiction, or else supposing him so to act by the ministry of others, as not to be himself present to understand and know

what they do.” Dr. Samuel Clark’s Sermon on 1 Kings viii. 27.

The apostle speaks of Christ in the preceding chapter, nearly to the same import. “For it pleased the Father that in him should all fulness dwell.” Col. i. 19. Or as it might be rendered. “For in him it seemed right that all fulness should dwell; that is, that the majesty, power and goodness of God should be manifested in and by Christ Jesus; and thus, by him, the Father reconciles all things to himself. The *πληρωμα*, or fulness, must refer here to the Divine nature, dwelling in the man Christ Jesus.”—Dr. A. Clark.

It appears from the apostle’s writings generally, that he understood the doctrine, and intended it to be understood, in the sense it has been explained. “All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself.” 2 Cor. v. 18, 19. As there is with us, but one true and living God, it was Him; that was manifested in, and revealed to the world through the blessed Jesus. God so loved the world, that he was induced in the most proper time, to give that full revelation of himself, in the person of the blessed Jesus, (*or to give or send his Son*) that might, in the full and proper sense, be called the Word or Son of God, that whosoever believed on him, might not come into condemnation, but have everlasting life. “For he whom God hath sent speaketh the words of God, *for God giveth not the Spirit by measure unto him.*” John iii. 34. Or as it is stated above. “For in him dwelleth all the ful-

ness of the Godhead bodily." Therefore the blessed Jesus could say with the fullest propriety, in reference to the fulness of the Godhead which dwelt in him. "I and the Father are one." In essence, attributes, purposes, &c. there is no multiplication or division of the Divine essence and attributes. The true God was veiled in human nature. Again, by common consent, it is believed the Holy Ghost is God himself; then as Christ received the Spirit without measure; it amounts to the same, as if the apostle had said, that Christ received the Divine communication and concurrent operations of the Deity without measure, and is nearly the same meaning with the above quotations, i. e. *the same essential qualities of the Deity, by which the worlds were created; dwells in the blessed Jesus the anointed of God.*

The communication, union, and concurrent operations of this Divine fulness in and with the blessed Jesus; is what I understand the trinitarians to mean, when speaking of Christ's Divinity, and to what they refer to, when they say Christ is Immanuel, i. e God with us." Mat. i. 23. Isa. vii. 14. Neither did I understand the unitarians to say less, according the explanation given of the Divine Logos, by the Rev. Mr. Sparks, taken in connexion with John i. 14; or as it is otherwise expressed: "For which the law could not do, in that it was weak through the flesh, God sending his own Son in the *likeness of sinful flesh*, and for *sin condemned sin in the flesh.*" Rom. viii. 3.

"Twas great to speak the world from naught,
'Twas greater to redeem."

The explanation that we have given of Col. ii. 9. may be objected to, as the same apostle prays, that his Ephesian brethren, "might be filled with all the fulness of God." Eph. iii. 19. There is no doubt that the apostle, in this as in the former case, meant what he said; the prayer is expressive of his love and unlimited desires, that his brethren might enjoy all the divine communications and influences that their natures were capable of, as well as expressive of the exalted views he had of the spiritual designs of the gospel. It is argued upon by all parties, and must be so understood from the text, the context, and the general meaning of revelation; that the apostle is not to be understood to say, that any christian ever did or ever could come to enjoy all the fulness of the Godhead; he directs their attention to that inexhaustible fulness, of which it is their privilege daily to partake, in his gracious operations, communications, and transforming influences; and to the character of which it is their privilege eternally to approximate. The apostle has expressed himself to the same import in the same epistle, and in a manner it may be more distinctly to be understood. "He that descended (i. e. Christ) is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, and some prophets, &c. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 10—14. The measure of the

stature of the fulness of Christ, means the full measure of knowledge, and holiness, which the gospel of Christ requires, and our privilege to enjoy; for the express purpose that we might come into and be established in the unity of the faith, and of the knowledge of the real character of the Son of God; and is of nearly the same import, as when the apostle prays that his brethren might be sanctified throughout soul, body, and spirit.

It appears to have been the great object of the apostle's ministry, to support the dignity of Christ's character, and the nature of his holy religion; by unfolding to the minds of the people, his infinite and unexhaustible fulness. He speaks of christians as being heirs of God, (i. e. of the fulness of the Deity) and joint heirs with Christ, (i. e. with the blessed Jesus.) The scriptures every where state, that christians enjoy by the same spirit, the operations, communications, and influences of the same fulness that dwelt in Christ bodily; and represent the blessed Jesus as the head of the body, i. e. the true church. But as they also represent in the most intelligible manner, that each member of the true church, is justified, sanctified, and glorified, by the merits of the obedience, death, and intercession of the blessed Jesus, by and through the operations, influences, and communications of Christ's spirit and fulness. John i. 16. Acts iv. 12. Rom. v. 10. 1 John v. 12. Gal. iv. 6. Rom. viii. 9. Phil. i. 19. 2 Cor. iii. 14-17. Phil. iii. 14. Col. iii. 4. Eph. v. 14. 2 Cor. xiii. 5. Eph. iv. 7. 1 Pet. i. 11. It follows the more we exalt the christian's privileges, which is certainly far greater than any thing we can conceive of, Eph. iii. 16. 21, the more

we exalt the character of Christ, for it is by his merits and of his fulness, the christian can or does receive any divine communications; and if it be the privilege of each of the many millions that have and may live on the earth, to receive such large and full communications of the divine favour, and as to be justified from all things by which we could not be, by the moral law; to be sanctified, and finally to be eternally glorified in heaven. How immense and infinitely perfect must that fulness be, from which all these blessings proceeded; and how worthy our veneration and worship; it also follows, if we wilfully take from Christ's real character, we also reduce the character of his holy religion below the standard of the gospel: and prove ourselves to be the enemies of the cross of Christ, or of the true religion.

The divine Logos, being the brightness of God's glory, and the express image of his person, or as it is otherwise expressed, the fulness of the Godhead; he is also essentially *eternal life*, "In him was *life*, and the *life* was the *light of men*." John i. 4. "For the *life* was manifested, and we have seen it, and bear witness and show unto you that *eternal life* which was with the Father, and was manifested unto us." 1 John i. 2. "We are in him that is true, even in his Son *Jesus Christ*. This is the *true God and eternal life*." 1. John v. 20.

This concise view of the second mode of supreme existence, brings into view the perfect existence of all the natural and moral perfections of the Deity, including the divine mind and essence, as well as the life, energies, operations, influences, and communications of the Deity, and constitutes that living, perfect, and

glorious substance, to which all minds are directed to look for life and happiness.

This short paragraph directs our minds to the most perfect and glorious of all subjects, in the enjoyment of which, (though we may err in some of the doctrines of divinity) we will ultimately come into the enjoyment of all things,* and without the saving knowledge of Christ, (notwithstanding all our boasted orthodoxy) our existence itself will prove an eternal source of misery, and contempt. This living sub-

* There is a fulness and an excellency in the christian religion, that is not to be found in any system of philosophy, it not only includes a pure system of doctrines and means of grace, but also furnishes the ability whereby we may realize the meaning of its doctrines, the substance of which is the same in all ages of the world. Jehovah himself, induced by the perfections of his own moral excellencies, first preached the doctrines of salvation by faith in Jesus Christ to Adam and Eve before he turned them out of their earthly paradise, that they might be encouraged to seek a more excellent inheritance; the same doctrine has in all ages of the world been known, but is more fully revealed to the world under the christian dispensation: also the same causes have existed as well in the christian churches as in the Jewish churches, to counteract the influences of the true religion i. e. of resting in the doctrines of religion and means of grace, in the letter and not in the spirit and meaning of the letter, as these alone furnish no efficient means of salvation, they cannot fail to condemn. Virtue, the knowledge, influence and practice of the truth is the same in all worlds, not resting on any arbitrary power, but arising out of the nature and fitness of things, and only varying according to the condition and ability of its subjects. Acts x. 34, 35. Matt. xxii. 37—40. It includes not only goodness and rectitude of mind, but also all those various duties arising out of our relation, and condition in the order of God's providences. All the instrumental virtues and means of grace, are especially designed by God, to lead his creatures into the enjoyment and practice of the permanent

stance is the life and glory of the blessed Jesus. It constitutes the fulness and exalted character of Christ. It is the substance to which the letter of the gospel points, without the operations, communications, and influences of which the best systems of theology, communicated in the most acceptable manner, will not be effectual in the reformation of one sinner. To communicate the knowledge of this ever living and glorious character, is the design and end of the gospel, the spirit and meaning thereof, "for the letter killeth, but the spirit giveth life." 2 Cor. iii. 6. It is the light, life, and glory of all the members of Christ's true church; and while it shines forth in wrath against the impenitent by reason of their ingratitude and disobedience. His communications and influences is the eternal weight of glory, that the glorified enjoy in another world.

virtues, such as goodness and rectitude of mind and life, which is the life that will eternally exist in the paradise of God. Evangelical faith the great instrumental means of salvation, the *nature* of which is, the co-operation of the human mind, with the gracious influences of a divine agency, this virtue will cease to exist when the subjects of grace, shall realize the objects of the christian's hope; therefore we do well not to exalt the instrumental means and virtues at the expense of those virtues which will eternally exist, making with the blessings of God a heaven of glory least we should be found fighting against God and our best interests. The scriptures speak of an imputed justification by faith; we are freely pardoned for what Christ hath done for us, but it no where speaks of an impartial sanctification, they speak of this essential qualification as a real and substantial work of grace. It is evident that the blessed Jesus, the great means of salvation, came in the world, not to save us in our sins, but from our sins. Matt. i. 21. See 1 John iii 7. 1 Cor. xiii. chap.

This subject furnishes matter for the contemplation of angels and men. Here the most refined imaginations and strongest minds may eternally dwell, they may call into their aid as subjects of illustration the whole of creation, gradually arising from the meanest to the highest orders, and from thence attempt to survey, estimate, and declare, the excellent glory of the divine fulness, still the subject is without bottom or shore, the higher the subject arises in the enjoyment of the divine communications, and the transforming influences of this glorious fulness, (2 Cor. iii. 18.) the more extended and immense does it appear to him.

“Let us into nothing fall,
And feel that thou art all in all.”

It may not be proper for me on this occasion; speak of the manner in which it is believed the Supreme Being exists, to attempt to indulge my imagination, if I could say any thing more to the purpose; let it suffice to say, that it is immense, infinitely full, and divinely perfect; and such, my friend, is the character of your Saviour, governor, and judge.

Let it not be said, these are the peculiar doctrines of one of our pious and friendly sects of christians; they are also the doctrine of every experienced christian of every denomination; the venerable Roman Catholicks, notwithstanding their burthensome yoke of ceremonies, has furnished the world with many bright examples on this subject; and we rejoice to know that the time is fast approaching, when the true religion will be exalted to the top of the mountain; Zion’s watchmen will see eye to eye; then there will be a general and a harmonious exertion, not merely for the esta-

blishment of our favourite notions and the popularity of our sect; but to promote the experimental knowledge of God, or of this living substance; and let it be remembered, as we are made partakers of the grace of God, our sorrows are turned into joy, and our world with all its affections, is converted into a paradise; nothing can possibly have so favourable an influence on our happiness as the state of our mind, "The glory of the Lord, shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. xl. 1.

Under this view of the subject, it must be expected that the christian world in all ages, will feel much interest in mentioning the dignity of Christ's character. He is their light, life, salvation, and their all, Col. iii. 11. They are complete in him, neither is there salvation in any other name. God out of Christ Jesus is a consuming fire. But if we take from Christ his divinity, where is the fulness from whence each and all may have their wants supplied. No subordinate creation, however exalted in the order of creation, is able to supply all the wants of creation. A mere creature however exalted, is nevertheless momently dependant on the Supreme Being for his existence; and the moment God ceases to uphold him by the power of his word, he falls into nothing and ceases to have a being. If we remove this rock from the christian church, we remove the foundation of the whole building, and if the foundation is removed, the inclosure cannot long remain. "Upon this rock (i. e. Christ) I will build my church, and the gates of hell shall not prevail against it." Matt. xvi. 18. It is an axiom that cannot be made plainer in christian

theology, that Jehovah is the only foundation on which the christian's hope can firmly rest, and that only through the merits of the blessed Jesus, therefore the text cannot be understood to relate to Christ's humanity only, but must be also understood in reference to his divinity. The answer, which our Lord gave to Peter on this occasion, "Flesh and blood hath not revealed it unto thee, (i. e. no human being) but *my Father* (i. e God) which is in heaven," sufficiently show something more than a prophet was intended. Human reason rightly exercised could not reject Christ's authority as a prophet, "for no man could do the works that he did, except God was with him." The Jews received John the Baptist for a prophet, and some were ready to receive him for the Christ. Matt. xiv. 5. xxi. 26. Mark vi. 20. Luke iii. 15—17. Whence the supreme knowledge of which Christ speaks, about the powers of human reason to find out; and whence the great hostility manifested by the Jews against the blessed Jesus, it is in reference to his divinity and the high claims of power which he assumed and exercised, and threatening an entire change in the Jewish ceremonies, "for a good work we stoned thee not, but for blasphemy, thou being a man maketh thyself God."

The second mode of the Divine existence, being the wisdom and power of God, essential to the perfect existence of the Deity, by whom and for whom all things exist, and without whom nothing could possibly exist that does exits. He is, therefore, of necessity, the Supreme Lord and governor of all worlds. "For the same Lord over all is rich unto all that call upon him." Rom. x. 12. "There are dif-

ferences of administrations, but the same Lord."

1 Cor. xii. 5.

It is impossible, in the nature of things, that there could be more, than one omnipotent being; and as God exists of necessity, it is not possible for him to delegate his power to another, for in so doing, (if it was possible,) he would cease to be God, and the person to whom it was delegated, would be God. And as it is impossible for him to delegate his omnipotence to another, so it is also impossible for him to delegate his omnipresence, omniscience, justice, goodness, truth and wisdom to another, neither can I conceive it possible Jehovah could, consistently with his own perfections, and the nature of things, give the government of all creation, into the hands of a mere creature, did any doubts exist on this question, the scriptures of truth places the subject beyond the power of contradiction, they plainly declare there is but one Supreme Lord and governor.

The scriptures distinctly speak of Christ as the Jehovah God, ascribe to him the essential attributes of the Deity, the works of creation and declare him to be the Supreme Lord and governor of all things, who will finally judge and fix the destinies of all the human family, as there can be but one God. I therefore conclude that Christ is very God and eternal life; the apostle has distinctly stated, "God was in Christ reconciling the world unto himself." Christ does not possess, as Supreme Lord, another power separate from that of the Father, but is the same power, his human nature being the temple in which the fulness of the Deity lives, and through whom the invisible God is revealed to the world." John i. 18. The

union and co-operation of the fulness of the Deity, in the person of the blessed Jesus, constitutes the Christ; take from Christ his Divinity, and he is then a subordinate dependant creature.

Jehovah, the self-existing and self-sufficient God, has graciously condescended, at the request of his servant Moses to declare his name and moral character." Exodus xxxiv. 5—7. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

I have extended my remarks on the second mode of the Supreme existence as far as I intended, which was to explain in what sense I understand the doctrine; and though I have touched on the character of Jesus Christ, it is not my intention to bring into view all those explanations and evidences which the scriptures so clearly and abundantly afford, and will close my remarks on this part of the subject by noticing the term Son.

That the term Son of God, is, in many places, applied to Christ in special reference to his derived nature, there can be no doubt. "That Holy thing which shall be *born of thee*, shall be called the Son of God." Luke i. 35.

The term is also used in reference to Christ's Divinity, he is spoken of in a manner under this appellation, that is not applicable to any other but the eternal God. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had, by himself, purged our sins, sat down on the right hand of the majesty on high." Heb. i. 4—3. "He is before all things, and by him all things consist." Col. i. 13—17. "even in his Son Jesus Christ. This is the true God and eternal life." 1 John v. 20.

It is also worthy our particular attention to observe, that this appellation is not used by the inspired writers, except in such places, where it also has reference to Christ's derived nature. The above quotations are illustrative of this position. "The apostle begins with the lowest state in which Christ appeared. 1. His being a son, born of a woman and made under the law: he then ascends. 2. To his being an heir, and an heir of all things. 3. He then describes him as the creator of all worlds. 4. As the brightness of the Divine glory. 5. As the express image of his person; or character of the Divine substance. 6. As sustaining the immense fabric of the universe; and this by the word of his power. 7. As having made an atonement for the sin of the world, which was the most stupendous of all his works. 8. As being at the right hand of God, infinitely exalted above all created beings: and the object of adoration to all the angelic host. 9. As having an

eternal throne, neither his person nor his dignity, ever changing or decaying. 10. As continuing to exercise dominion, when the earth and the heavens are no more! It is only in God manifested in the flesh, that all these excellencies can possibly appear: therefore, the apostle begins this astonishing climax with the simple sonship of Christ, or his incarnation; for, on this, all that he is to man, and all that he has done for man, is built." Dr. A. Clark's notes on Heb. i. 2.

The term Son, or Son of God, and Christ is often used in the inspired writings synonymous, in relation to Christ's derived nature, also as expressive of that glorious character, the God-man, our *Lord* and *Saviour*, for the want of attending to these particulars, the reader of the inspired writings, sometimes finds his mind involved in difficulties and uncertainty; whereas a little attention to the phraseology of the text, the context, and general meaning of the christian scheme of salvation, would as distinctly bring into the view of his mind, the meaning intended to be conveyed, as it would in relation to the term *Lord*, *God*, or any other words, terms or metaphors that are used by sacred or profane writers. We may also remark, that the term Christ, is not used in reference to the blessed Jesus, except in relation to his official capacity.

THIRD MODE OF SUPREME EXISTENCE.

OUR contemplations of the first and second mode of the supreme existence, may lead us to conceive of a third mode equally essential to the being of a God, i. e. the life, energies, operations, communications and influences of the Deity, through which he perfectly exists, and by which alone he acts and reveals himself to his intelligent creatures, through the instrumentality of means. But as the life and energies of the Deity cannot exist separate from the mind, essence, and attributes of the Deity; when we would conceive of the infinite life, energies, and operations of the Deity, we must conceive of a being that is infinitely pure in his nature, and perfect in his existence. It is to the infinite life, activity, energies, operations, and influences of the Deity, I understand the scriptures more particularly to direct our attention when speaking of God under the appellation of the Holy Ghost. Those three views or modes of supreme existence bring into the view of our contemplation, the nature and character of the Deity, our attention is first directed to the being of a God and the purity of his nature. 2. To his infinite fulness and perfections. And, 3. To the life and energies of the Deity, through which he is the self-existing and self-sufficient God.

That the Deity exists in a way consistent with his nature and perfections, is as obvious as that he is a self-existing being: and existing in a way consistent with himself; his operations, communications, and influences in all his works, at all times, must be, and is, intelligent, just, true, good, wise, pure, as well as efficient. Life, activity, &c. being essential to the existence of a God, necessarily inhering in the Divine essence and attributes. Also the Divine Mind and attributes existing through and acting by the Holy Spirit, produces a harmony and perfection in the Supreme existence, and of operation in all his works. There can be no priority, superiority or separation; the one is as essential to the being of a God as the other, and essentially includes the whole. The Father is the true God, the Word is the true God, and the Holy Spirit is the true God; though in the use of any one of those appellations our attention is more particularly directed to the distinct not separate modes, in which the Supreme Being exists, and has revealed himself to the world.

The life, energies, &c. of the Deity, essentially inhering in the Divine essence, and directed in their operations and communications by the wisdom of God. The Holy Spirit is said to proceed from the Father, and to be sent by the Son. "But when the Comforter is come, whom *I will send unto you from the Father*, even the Spirit of truth, which *proceedeth from the Father*, he shall testify of me." John xv. 26. He is expressly called the spirit of Christ, by the apostles, "Searching what, or what manner of time the spirit of Christ, which was in them, did signify, when it testified before hand the sufferings of

Christ, and the glory that should follow." 1 Pet. i. 11. "To be the Spirit of the Son." Gal. iv. 6. "And to be sent by the Son." John xvi. 7. Consequently the Son must be a person equal in his nature and character to the Holy Ghost.

We have noticed that the works of creation are ascribed to the Holy Spirit.

The works of Providence are also ascribed to the Holy Spirit. "Thou hidest thy face, they are troubled, thou takest away their breath, they die, and return to their dust; thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." Psa. civ. 29, 30.

We have noticed that the works of redemption by Jesus Christ, are ascribed to the Holy Spirit, in common with the Father and with the Son.

All the gracious and miraculous communications, influences, operations, and gifts of the Deity, under the gospel dispensation, is clearly and fully declared to be the works of the Holy Spirit. "God also bearing them witness both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. ii. 4. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will." 1 Cor. xii. 8—11.

The Holy Spirit being, (if I may be allowed to use the expression,) the effective agency of the Deity, in all his works and communications, accomplishing the purposes of his will. He is also the author of Divine revelation, and salvation. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of men: but holy men of God, speak as they were moved by the Holy Ghost." 2 Pet. i. 20, 21. Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour." Titus iii. 5, 6.

He is emphatically called the Spirit of truth, proceeding from and directed in his operations by him that is essentially true and perfect, his operations must be such as is right and proper in the nature of things. "For the fruit of the Spirit is in all goodness and righteousness and truth." Eph. v. 9. His operations and communications rest not on the caprice of individuals, but on the immutable laws of God's moral character, and are at all times consistent with his perfections, and the revelation he has been pleased to make of himself and will to the human family.

He is a Spirit of wisdom making manifest to the minds and consciences of men the will of God concerning them. "For when the Gentiles, which have not the law, do by nature the things contained in the law, they having not the law, are a law unto themselves, which shew the work of the law within

their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another." Rom. ii. 14, 15. "For as many as are led by the Spirit of God are the sons of God." Rom. viii. 14. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James i. 3. Let it be remembered that God works by means, and if we would know his will, we must use the means which he has conferred upon us: then it is we may expect to increase in the knowledge of the spiritual designs of God. "For what man knoweth the things of a man, save the spirit of a man which is in him, even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 11—14.

He is a reproving Spirit, "When he is come, he will reprove the world of sin, and of righteousness, and of judgment." John xvi. 8. The Holy Spirit through various means, convinces the world of the evil of sin, and the necessity of righteousness. Titus ii. 11—12.

He is a quickening spirit, "It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life."

John vi. 63. The Holy Spirit not only enlightens the mind, convinces of the evil of sin and the necessity of righteousness, but also produces desires, and confers sufficient ability to reform: and will effectually confer on us that salvation we need, if we are co-workers with its holy influences. **Phil. ii. 12, 13.** None are finally lost because Christ did not die for them, but it is feared many are lost because they reject the authority of their heavenly Father, and fight against their best interests.

Without the operations and influences of the Holy Spirit, the gospel of Christ is only a dead letter; human eloquence is insufficient for the great purposes of religion; but with the operations and communications of the Holy Spirit, the gospel of Christ in its plainest garb, is effectual in carrying on the great work of reformation. This was exemplified by the apostles and primitive christians, who preached the gospel with the Holy Ghost sent down from heaven. It has also been frequently exemplified in those ends of the world. Such is our entire dependence upon God for every requisite qualification and blessing, that we cannot pray aright for the blessings we need, without the assistance of the Holy Spirit. See **Rom. viii. 26, 27.**

He is a purifying spirit, subduing and destroying the enmity of the carnal mind, and renewing its moral condition. "And such were some of you, but you are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." **1 Cor. vi. 11.**

He is a comforting spirit, producing joy and happiness in the mind, where he manifests himself; "And

I will pray the Father, and he shall give you another *comforter*, that he may abide with you for ever." John xiv. 16. But the fruit of the spirit is *love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance*: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts." Gal. v. 22—24.

He is a spirit of power, this is manifested in the preservation of believers, as well as in all the works of God, they are not only brought into the liberty of God's children by the agency of the Holy Spirit, but also preserved in the enjoyment of the divine favour, if they are faithful to the grace of God; "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." 2 Cor. iii. 5. "My grace is sufficient for you." "Strengthened with all might by his spirit in the inner man." Eph. iii. 26. The powerful influences of the Holy Spirit is manifested in the happy and triumphant death of believers, and will finally raise their bodies, triumphant over the powers of death. "But if the spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii. 11. We will proceed to speak more directly of the divinity of the Holy Spirit.

It has been noticed, that the life and energies of the Deity necessarily exist in the divine essence and attributes; they also must exist through and act by the life, activity, energies, operations, influences and communications of the Deity. The one cannot exist or act without the other; the Holy Spirit existing in the

Father and the Son, and the Father and the Son existing through and acting by the Holy Spirit. Being indivisibly one, the Holy Ghost is very God, essentially including the whole Deity, whose operations, influences, and communications, are none other than the works of God himself.

The scriptures not only ascribe to the Holy Spirit the works of creation, providence, redemption, and salvation, but also ascribe to him divine names, attributes, and worship.

He is called Lord, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thes. iii. 5. He is called God, "But Peter said, Annanias, why hath Satan filled thine heart to lie to the *Holy Ghost*, &c. Thou hast not lied unto men but unto *God*." Acts v. 3, 4. 1 Cor. iii. 16, 17. The same person that is called Lord in the Old Testament, is called Holy Ghost in the New Testament; compare Heb. x. 15, 16. with Jer. xxxi 31—34. Compare Acts xxviii. 25—27. with Isaiah vi. 8—10. And Heb. iii. 7—9. with Exodus xvii. 7.

He is omniscient. "For the spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 10. "Who hath directed the spirit of the Lord, or being his counsellor hath taught him; with whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding." Isaiah xl. 13, 14.

He is omnipotent. "And the angel answered and said unto her, the *Holy Ghost* shall come upon thee, and the *power* of the highest shall overshadow thee." Luke i. 35. "But all these worketh that one and the

self same spirit, dividing to every man severally as he will." 1 Cor. xii. 11.

He is eternal. "Who through the *eternal* spirit offered himself without spot to God." Heb. ix. 14.

He is omnipresent. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Psalm lxxxix. 7—12.

He is an object of religious worship. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, amen." 2 Cor. xiii. 14. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19.

He is spoken of personally; the properties and acts of a person are ascribed to him. *Understanding*, "the things of God knoweth no man, but the spirit of God." 1 Cor. ii. 11. *Willing*, "But all these worketh the one and self same spirit, dividing to every man severally as he will." 1 Cor. xii. 12. *Speaking and sending of messengers*, "The Holy Ghost said separate me Barnabas and Saul, for the work whereunto I have called them. Acts xiii. 2—4. viii. 29. x. 19, 20. xxviii. 25. 1 Tim. iv. 1. *As pleading*, "The spirit itself maketh intercession for us, with groanings which

cannot be uttered. Rom. viii. 26. As *being grieved*, "grieve not the Holy Spirit." Eph. iv. 30. "But they rebelled and vexed his Holy Spirit." Isa. lxiii. 10. As *teaching* and *reminding*, "But the comforter which is the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance whatsoever I have said unto you." John xiv. 26. As *testifying*, "He shall testify of me." xv. 26. As *reproving*, xvi. 8. As *exercising a commission received from God*, "When the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he shall show you things to come, he shall glorify me, for he shall receive of mine, and shall show it unto you." xvi. 13, 14.

By the term Holy Spirit, our attention being more particularly directed to the operations, communications, and influences of the Deity. He is also spoken of *figuratively*, as being poured out, shed forth, given in double portions; persons were said to be filled with the Spirit, to be washed, to drink into it. He is said to have been quenched, taken away, &c. all of which plainly refers to the operations, communications, and influences of God himself, by which alone we can be saved. Rom. viii. 9. And in itself, contributes the greatest salvation that we are capable of enjoying; without which being left to ourselves, we are not capable of one good thought, disposition, word, or action. "My spirit shall not always strive with man." Gen. vi. 3. The more fully we live to God, in *prayerful expectation*; the more we will enjoy of his communications and influences, and in proportion as we live in the neglect

of our duty, and in the violation of God's commandments, our hearts will become hardened, and our minds indifferent to our best interests. See Luke xi. 11—13. John iii. chap.

I presume the personality of the Holy Spirit in the sense which I understand it, will not be objected to, because it is said, "He shall not speak of himself." This text may have a tendency to confirm the view I have taken of the unity of God, in distinct not separate personalities; but cannot be understood in opposition to the doctrine. If it had been said the Holy Spirit shall speak of himself, Christ might have been understood as speaking of a separate person from the Father and the Son; but it is expressly said, "whatever he shall hear that shall he speak," taken in connection with the general spirit and meaning of the scriptures, evidently alludes to the energies, operations, and communications, of the Deity. "He shall take of mine (Christ's) and shew it unto you." John xvi. 15. Neither can I conceive Matt. xi. 27, can be understood in opposition to the views I entertain of the Holy Trinity. All things are delivered unto me (i. e. the blessed Jesus) of my Father: (i. e. God) and no man knoweth the Son (the nature, incarnation, and character of Christ in virtue of his union with God) but the Father; "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It is obvious the Deity could no more exist separate from the Holy Spirit, than our bodies could exist without life, or than our minds could exist in a state of activity without energy—I will conclude this essay with some general remarks.

1. The works of creation unfold and declare the essential perfections and glory of God, they point to that perfect cause that produced and continues in being that effect which we see, in the works of creation and providence; leading our minds to discover the existence of a being that is infinitely perfect, self-existing and self-sufficient. This appears to have been the views of St. Paul, "For the *invisible* things of *him* from the creation of the world are *clearly seen*, being understood by the things that are *made*, even his *eternal power* and *Godhead*; so they are without excuse." Rom. i. 20. According to St. Paul's views of the doctrine of the trinity, it does not involve so great a mystery as it has been generally thought, he expressly states the invisible things of God are clearly seen, &c. which cannot be understood to mean less than the Father, the Word and the Holy Spirit, one perfect God. And if clearly seen, it does not require the knowledge of the oriental languages, or the refined rules of logic, to know and understand them.

I will here introduce Dr. Jer. Taylor's remarks on the trinity, "that he who goes about to speak of the mystery of the trinity, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in co-equalities, &c. and unity in pluralities; may amuse himself and build a tabernacle in his head, and talk of something he knows not what; but the good man, that feels the power of the Father, and to whom the Son is become wisdom, sanctification and redemption, in whose heart the love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligi-

gible, yet he alone truly understands the christian doctrine of the trinity.”—Doddridge’s Lectures.”

It may be inquired if the works of creation clearly unfold and teach the knowledge of the true God, how is it, there is so many different notions in the world respecting the Supreme being, and the number of Deities multiplied to so great an extent; the apostle assigns the reason, men living in the indulgence of the carnal mind, became vain in their imaginations, and that God who governs the world according to the immutable laws of his own nature, in his wisdom, justly cursed them with blindness of mind. Rom. i. 21—25. The same cause has produced the same effect in christian churches, (see the epistle to the seven churches in Asia. Rev.) Causes and their natural effects are inseparable, it is the immutable law and decree of Jehovah, arising not out of an arbitrary power, but out of the nature of things; in proportion as a congregation of christians, or a nation, indulges in vain notions of God, his government and religion, living in the neglect of their religious duties, and in the practice of vice, they will meet with the curses of God. And in proportion as we firmly believe in God, and humbly receive and support that religion which emanates alone from the fulness of the Divine perfections, we shall enjoy the special blessings of grace and providence. “Righteousness exalteth a nation: but sin is a reproach unto any people.” Pro. xiv. 34. The world cannot soon forget, the serious effects resulting from vain and deistical notions, so industriously circulated through the medium of the press, sometime since in France.

2. We have noticed that the gospel of Christ, which is specially designed to teach us the knowledge of God, appears to favour and confirm the views that I have stated respecting the Trinity.

3. Contemplating the nature and character of virtue, in the minds of intelligent beings, may have a tendency to raise our minds to conceive of the glorious trinity, the manner in which it is believed the Supreme Being exists; we may commence with the lowest state of grace and Divine favour, and arise to that state of virtue which the disembodied spirits enjoy, free from the infirmities of human nature; from thence we may ascend in our contemplations to the most exalted condition enjoyed by any created beings, and it will be seen that God has many sons, all in their sphere, bearing his image; one arising above the other in proportion as they enjoy of his communicable fulness: in this way we may be rationally and piously led, not only to conceive of the fulness of the Deity, the perfection of excellency and moral goodness, the natural and necessary offspring and character of the Deity; but also to conceive of his being and power, by which those millions of his sons are made partakers of such excellent benefits and favours.

4. I am inclined to believe this scheme of the Holy Trinity, will in substance, meet the general views, both of the unitarians and trinitarians, it appears to me, to be, not only consistent with the meaning of Divine revelation, but also self-evident.

I have noticed the remarks of the Rev. J. Sparks, on the Divine Logos, I will also make one or two short quotations from his notes on the Holy Spirit.

“There can be little doubt, that the phrase **Holy Ghost**, or **Holy Spirit**, is often used in the sacred writings synonymously with **God**. In such cases it is simply a *name* of the Supreme Being. *This use of the phrase is very rational.* What is the **Holy Spirit**, but the **Spirit of God**, and what is the **Spirit of God**, but **God himself?** It is not a ‘substance,’ which has proceeded from the Father. *It is in reality God.* Psa. cxxxix. 7. Job xxxiii. 4. Acts v. 9. xv. 10. xxi. 2. Heb. iii. 10.

“Another use of the term, **Holy Spirit**, and this *must be the most extensive one*, is when it denotes certain powers, gifts, or influences communicated to any person in a supernatural degree. These are derived wholly from **God**.”

I cannot conceive any proper grounds for controversy, between the trinitarians and the unitarians on the doctrine of the **Trinity**, they both believe there is but one **God**, they both believe the **Divine Logos** has special reference to the wisdom and the power of **God**, they also believe that the term **Holy Spirit** is often used in the scriptures synonymously with **God**, but more generally used with special reference to the operations, communications, and influences of the **Deity**. If such is the fact, and in no other sense, can I understand the doctrines of the trinitarians and the unitarians; all controversy on this subject must cease, though there is a difference in the mode of expressing themselves, there appears to be an agreement in substance and meaning.

5. It is my opinion the designs of **God**, in revealing himself to the world in three distinct not separate modes, was not only to give us distinct notions of his

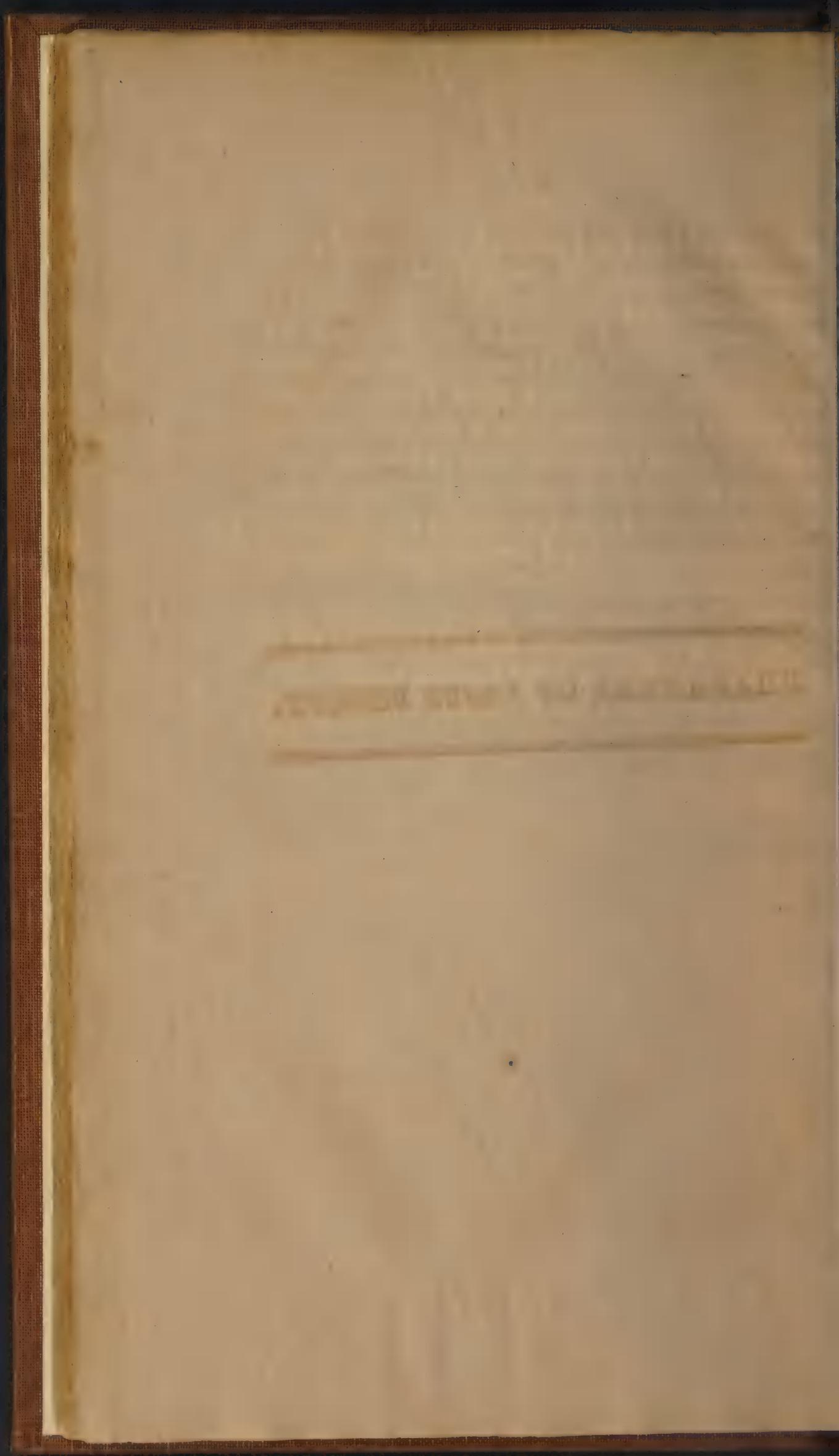
character, but also to point to that relation he bears to the world through Jesus Christ. Hence we are baptized in the name of the Father, the Son, and the Holy Spirit; the invisible, the perfect, and self-sufficient God, veiled in humanity, not only having special reference to the character of the Deity, but also to the doctrines of the christian religion, the plan of salvation. If we were to say that being baptized in the name of a person, implied being baptized into the doctrines and religion which the person taught; it would in effect amount to about the same thing: the doctrines of the christian religion plainly teaches all that I have just stated, i. e. we should dedicate ourselves to the service and honour of God, in the name of the blessed Jesus, in that way which he has prescribed.

If it is proper and right to dedicate ourselves to God in the sacrament of baptism, under the appellation of the Father, and of the Son, and of the Holy Ghost: the propriety of which we dare not doubt, I cannot see any impropriety in praying to the Supreme Being under the same appellations. There can be no greater act of religious worship, than from a *firm persuasion* and *fixed purpose of mind*, to dedicate ourselves to the service and honour of the true God. It is a condition on which all the blessings of the gospel rest, and if faithfully entered into, and persevered in, according to the spirit and meaning of the scriptures, of which the ordinance is only a visible sign, then it is, God will be their Father, Saviour, &c. and will carry on the work of his grace in their hearts, (the invisible and spiritual substance represented by the sign,) and finally bring them into that eternal rest which remaineth for the people of God.

I feel no interest in dwelling on the propriety of worshipping God under one or more names, believing that the essence of prayer is a fervent breathing to God, the sincere desires of the soul, meaning what we say, any thing short of this, is only mockery in his sight, let it be offered in any shape or form; and if we thus worship God whether it is under one or under three appellations, our offering is accepted by the searcher of all hearts. I believe, persons in using the appellations of Father, Son, and Holy Spirit, in religious worship, as distinctly understand them to relate to the one true God, as they understand, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," to relate to the duties of one person, though each of the four expressions comprehend the meaning of the whole, the duty is more clearly and impressively taught by the use of the whole.

6. It is expected before this scheme on the doctrine of the trinity is objected to, in the mind of any individual, that he will first ascertain and furnish himself with an explanation bearing greater marks of consistency, and better supported by divine revelation; rational knowledge, unfolds to the mind that consistency, propriety, and demonstration, that produces conviction of the nature and character of the subject under consideration, to the same extent that we have knowledge. There can be no stronger evidence in support of a doctrine in pneumatology and ethics, than a clear conception of the propriety and necessity of its existing, as it is stated to exist, a firm belief of which is rational faith. If this scheme on the doctrines of the

trinity, should be found correct, I wish it may be universally received; and if the substance and meaning thereof, after being impartially examined, is found to be contradictory, and opposed to the meaning of the scriptures, I wish it may be rejected, and the christian world furnished with a better scheme. It may be said by some persons, if your scheme of supreme existence, in the relation he bears to mankind in the covenant of grace, is correct, then there is no further use for the phrases person and trinity; that the phrase mode is more expressive of the meaning intended, and less liable to be misunderstood, be it so, all that I contend for is the substance and meaning of the doctrine. It is very probable, that the tenacious use of those words in relation to the supreme existence, has produced more harm than good.



CHARACTER OF JESUS CHRIST.

CHARACTER OF JESUS CHRIST.

I THINK I have satisfactorily shown, that there is no essential difference between the notions entertained by the unitarians and those received by the trinitarians, on the doctrine of the holy and blessed trinity. I will now proceed to notice what difference there does exist, in their opinions, respecting the character of Jesus Christ. And as this subject is often treated on in our churches, it has also occupied the attention of the pious and learned of all ages; many of their works are now extant, among which, the pious and learned Rev. J. Fletcher, and Joseph Benson's Letters may be named. I purpose making only a few brief remarks.

1. It is generally believed that the blessed Jesus was a man, possessing a perfect body, and a perfect soul, in all respects like unto ourselves, sin excepted.

2. It is generally believed that he was the special messenger of the covenant of grace, made with our fathers, sent by God, and dependent on the Father,

i. e. God, for all the Divine communications, extraordinary gifts and powers of the Holy Ghost which he enjoyed: hence we find him particularly on important occasions, such as when he choose his apostles, and just previous to his death, praying most fervently to his Father and God, for such Divine communications as he needed; and as every good and perfect gift proceedeth from the Father of lights, he could not possibly receive the heavenly qualifications that he needed, and which was essentially necessary to qualify him to finish the work that he came into the world to perform, from any other source.

3. It is believed by both parties, that Christ's human or derived nature is not absorbed by his divinity, and though the blessed Jesus, dwells in the light which no man can approach unto. 1 Tim. vi. 16. And is exalted by God, above every creature, being the great mean, through whom God *reveals himself* and by whom he *governs all worlds*, is nevertheless in his derived nature far inferior to God himself.

4. I understand it to be admitted by all parties, that Christ is the Saviour, governor, and judge of all men. These doctrines are so clearly taught in the scriptures, that none can deny them, without first rejecting the christian religion.

5. Wherein does the difference of opinion exist? As far as I can understand the doctrines held by both parties, the unitarians say that Christ enjoys his dignity and glory, by delegation from God, and is only a subordinate creature; the trinitarians maintain that Christ enjoys his power and glory in virtue of his union with God, and is really very God, as well as very man, this I believe comprehends the whole sub-

ject matter of controversy, between the trinitarians and unitarians, respecting the character of Jesus Christ; *if so* the controversy should be confined *to that point*, the correct decision of which, would determine the true faith. It is very probable that the difference of opinion, in most cases, exists, for the want of distinctly understanding each others meaning.

The trinitarians do not say, that God is man, or that the derived nature of Christ is so absorbed by his Divinity, as to produce but one consciousness. Neither do they say that God emptied himself of his essential glory in the work of redemption. But they say there is a communication, union, and concurrent operation of the Divine nature with the human nature, constituting the Christ, the Son of God, and the Saviour of the world; and as this union is in a qualified sense indivisible, we cannot now conceive of the blessed Jesus, as a mere creature, separate from God; for God hath exalted him, far above all created beings. He lives in, and by him governs all worlds; and is the brightest manifestation of God's glory, (who of necessity is invisible or incomprehensible,) that can be seen by the angels in heaven. He is next in power and glory to God himself. "For as the Father, (i. e. God) hath life in himself, so hath he given to the Son (i. e. the blessed Jesus,) to have life in himself." John v. 26. "For as the Father raiseth up the dead, and quickeneth them; even so the Son (i. e. the God-man, or the blessed Jesus, in union and co-operation with God,) quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour

the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him." John v. 21—23.

The scriptures distinctly state that God is the creator, preserver, governor, Saviour and judge of all men.

They ~~as~~ distinctly state that Christ is the creator, preserver, governor, Saviour and judge of all men, they also ascribe to him Divine names and attributes, in a manner that never has been, nor never could be ascribed to any subordinate creature, therefore I am compelled to believe that Christ is very God as well ~~as~~ very man.

This conclusion, in the nature of things, appears to be of necessity. Christ, it must be admitted, is the Saviour of the world; and being the Saviour of the world, he must be both Lord and governor of the world, for without Divine wisdom and power he would not be qualified to be the Saviour of the world. None can supply our temporal wants but God only, who upholdeth universal existence; none can forgive sins but God only, against whom we have sinned; none can be sanctified, and saved from their sins, except by the Spirit of God, it is ~~a~~ work of creation, Eph. ii. 10, which belongs to God alone. Neither can our dead bodies be raised to life, except by that power which said, "let there be light and there was light." It has been noticed that God could not delegate his essential perfections to another, and it is expressly said, though there are differences of administrations, there is one Lord. Now ~~as~~ Christ is clearly spoken of in the inspired writings, ~~as~~ Lord, governor, Saviour, and judge, and there

can be but one Supreme Lord, and Saviour, except we admit the doctrine of polytheism to be correct: Christ can be no more other than Jehovah himself, in union and co-operation with the blessed Jesus. I am inclined to believe if we look into the doctrine of delegation, we would come to the same conclusion.

Is the blessed Jesus, commissioned, intrusted, and sent by God to be the Saviour and judge of the world, and *governor of all worlds*; he must first be qualified of God with extraordinary endowments and powers, suited to the dignified offices which he is to fill, and continue to receive Divine instructions and communications: otherwise he would not be able to manage the immense works of God, in a manner consistent with the Divine character. A constant communication of knowledge alone, to the mind of the blessed Jesus, would not be sufficient for the great works of providence and grace, there is equal necessity for the constant communications of the natural and moral attributes of the Deity, that Christ's administration may be just, good, and wise. If he possessed every other qualification but justice, the want of this perfection would disqualify him; the same may be said of *each of the Divine attributes*. It must be remembered that the blessed Jesus considered abstractly from God is a dependent creature, and can enjoy no perfections and dignities, but what he has received from his Father and God: and if Jehovah continually and fully reveals himself in and to the mind of the blessed Jesus; it may then, with propriety, be said, the fulness of the Godhead lives in him, which necessarily produces a *oneness*, therefore, in a qualified sense, it may be said they are indivisi-

ble; there is a concurrent operation of the Deity with the human nature of Christ, *constituting a perfect mediator, Saviour, governor, and judge.* The words and works of the blessed Jesus, in his official capacity, as a prophet and governor of the world, can be none other than the words and works of God himself; it is not another power distinct from the Father, but God himself existing in, and acting by the blessed Jesus.

If we were to say that in the appointment of the blessed Jesus, to those dignified offices, he is in every respect qualified to act separately from God, without the continued operations and communications of the Deity in and by him; it would in effect be saying, that the Deity has surrendered the government of all worlds, and of all creatures into the hands and government of a mere creature, then the works of Providence and grace, are the works of a subordinate creature and not the works of God himself. Which is directly contrary to the light of nature and revelation. It is impossible in the nature of things, that a Being who is infinite in all the perfections which necessarily constitutes a perfect God, with whom great or small things are equally easy, and who is goodness itself, would call into being millions of creatures, and then give the government of them into the hands of a subordinate creature, whose government must necessarily be imperfect. For God, who exists of necessity, cannot delegate his essential perfections to another; such a state of things would argue a want of goodness in the Supreme Being. It is moreover directly contrary to the general spirit and meaning of the scriptures, which is so precise on this subject as to say, the very

hairs of our head are all numbered, and not a sparrow can fall to the ground without the notice of our heavenly Parent. I must conclude the doctrine of delegation when applied to the supreme government, of all things by Jesus Christ, cannot be maintained, in any other way, than it is expressed by the apostle, i. e. "The indwelling of the fulness of the Deity," producing a concurrent operation; this I would choose rather to call a union and a co-operation of the two natures, i. e. the divine with the human nature, than to say that the blessed Jesus enjoys his dignities by delegation, though it must be admitted, the word delegation may with propriety be applied to the blessed Jesus in a qualified sense.

If it is impossible that Christ can act, as the Saviour, governor and judge of the world, separately from God, exercising another and a different power, from that of the Father; the truth of which must be obvious to every mind, then it is impossible in the nature of things that the doctrine of delegation in that sense, can be maintained. If such is the fact the unitarian scheme must yield to the force of truth, and to the good sense of the community. I repeat it again, the correct decision of this single point, (in my opinion) determines the controversy, and settles the faith of the christian world, on this important doctrine. It will clearly determine on which side of the question, the truth lies; if it is impossible in the nature of things that another and separate power from God, could be the Saviour, governor, and judge of the world, then I presume the doctrine of the trinitarians on this subject will be acknowledged as true; but if the world is governed, &c. by another and a different power from

God, then and in that case the truth lies ~~on~~ the side of the unitarian system of theology.

If this difference of meaning does not exist, there is no proper grounds for controversy on the doctrine of Christ's divinity. It is possible there may be found some unitarians that will believe that a subordinate creature is their governor, Saviour, and judge. But I must believe their number is very small. And if it is universally believed by all christians that there is a co-operation of the fulness of the Deity, with the blessed Jesus in all the works of Providence and grace, then no proper grounds for controversy do exist between the parties; and the only duty that then remains to be performed, is to provoke each other to love, and good works, "Glory to God in the highest, on earth peace and good will towards men."*

The christian world collectively, and the different congregations, respectively, being the elect people of God, as the Jews formerly were. It is our privilege and duty to comply with the conditions, on which our salvation is suspended, i. e. repentance and that faith which worketh by love and purifies the heart, that *we may make our calling and election sure.* 2 Pet. i. 10. The best essay that the christian church has been furnished with on this subject, in the estimation of those who are very capable of judging, is written by Dr. John Taylor, of Norwich, and may be found in the celebrated Dr. Adam Clark's introduction to his notes on the epistles written by the apostles, nearly the whole of this valuable key to the apostles' writings is a collection and judicious arrangement of scripture texts. It is also proper for me to state that it is the production of a unitarian, against whom I am happy to say, I have no personal prejudice, though I cannot possibly enter into their views of Christ, the Saviour of the world, being a subordinate creature, exercising another and a separate power from God, if such indeed is their faith.

I do not consider it necessary and proper on this occasion, to quote scripture texts, to show that Christ is spoken of as very God. Some hundreds of passages, I presume, might be introduced, the natural meaning of which could not be understood in any other sense; than to refer to the Supreme God. Neither can I doubt the correctness of the English translation of the Bible, it is acknowledged by a cloud of witnesses whose learning and integrity cannot be doubted, to be a very good translation, calculated to promote the knowledge of the truth as it is in Jesus Christ. It is admitted some texts might be translated more consistently with the original meaning, but it is also generally believed if another translation was made, intended as a standard of divine truth, it would in all probability not be as correct as our present translation. It is sufficient to notice on this occasion, that which is admitted by all parties, that Christ is the governor, Saviour and judge of the world.

The sense in which I understand the trinitarians to believe in Christ's Divinity, appears to me to be so plainly taught in the Scriptures, and so necessary and proper in the nature of things, to constitute the Christ, the governor, Saviour, and judge of the world; that I must believe much of the controversy that has existed on this subject, has been more owing, to a want of a correct understanding of each other's meaning, than to the difference that does really exist.

Christ being very man as well as very God: though he expressly states "I and Father are one" in which sense it is evident the Jews understood him. John x. 33 viii. 59. He as distinctly states, that he came not to do his own will, but the will of him that sent

him, that of himself he could do nothing, that the Father, i. e. God, was greater than all, &c. these texts are free from controversy, the trinitarians as firmly believe them, as the unitarians do. I have never believed otherwise: all the power and glory that the blessed Jesus enjoys is of God, and not of himself.

It may be inquired, is not the ignorance of the blessed Jesus of the day or time in which God would judge the world, ~~an~~ evidence that Christ was a subordinate creature. It is not, let it be remembered, that the trinitarians do not believe, that Christ's human nature was absorbed by the Divine nature, consequently the blessed Jesus in his present state of glory is not, *in and of himself*, equal in any one of the Divine attributes with God himself, for God can only be fully known and comprehended by himself. The text proves that the blessed Jesus was a subordinate creature, and that infinite wisdom did not see it proper to communicate this truth to him at that time, but cannot be understood to mean, that God did not live in and act by the blessed Jesus.

It distinctly appears from the Scriptures, that the manifestation and union of the Deity in and to the blessed Jesus, was gradual and only fully completed, after his resurrection, when he entered into his glory; Then he was exalted to be both governor and Christ. *Act ii. 36.*

It is said of the blessed Jesus, when a youth, that he "increased in wisdom and stature, and in favour with God and man. *Luke ii. 52.*

After entering on his official duties, he states that his Father and God would show him greater things, "For the Father loveth the Son, (i. e. the blessed

Jesus) and sheweth him all things that himself doth, and he will show him greater works than these, that ye may marvel. John v. 20. Two of which he immediately mentions. 1. Raising the dead. 2. Judging the world.

Christ, speaking of himself after his resurrection, declares, "all power is given unto me in heaven and in earth." Mat. xxviii. 18.

In reference to the obedience and death of the blessed Jesus, it is said, "wherefore God hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that *Jesus Christ is Lord, to the glory of God the Father.*" Phil. ii. 9—11. If we could now conceive of the blessed Jesus *separate* from God, it would be impossible to describe his glory. It is enough for us to know that he is exalted to be both Lord and Christ, in virtue of his union with God. See John xiv. 8.—11. also Col. i. 15.

So far from the union and co-operation of the two natures being objectionable in the schemes of salvation, there appears a necessity, in the nature of things that it should be so; there could be salvation in no other way for a guilty world, that we can conceive of, consistently with the honour and dignity of the righteous government of heaven.

Human nature is the most proper character, to give an example to human beings, of those virtues that would be acceptable and pleasing in the sight of God. I cannot conceive how a perfect example

could be given in any other character than that of man, and none could give this example of moral excellency, but those who are free from sin.

Human nature appears to be the most proper organ, through which heaven should reveal his will to mankind. It must be expected he would use some visible means, for man never could see God's face and live.

I cannot conceive that Jehovah punishes a sinner, in order to satisfy any passion of resentment and retaliation that he feels towards his creatures, on account of their violation and contempt of his just rights and authority; but in order to maintain a righteous government, in which his declarative glory, and the well being of his creatures are intimately concerned. If no punishment was inflicted on vice, vice might triumph over virtue, and wisdom would then cease to govern the destiny of events.

Jehovah could not have exhibited in the sight of angels and men, a greater evidence of his love for the world, and his abhorrence to sin, than to *descend* (if I may be allowed to use the expression) to *dwell in and act by a creature*. that he *permitted* to be *crucified with common malefactors*, as a sacrifice for the sins of the world, what greater sacrifice could have been made for sin, *I cannot conceive*; all things are the Lords, who graciously descends to provide his own sacrifice, and permit it to be offered on the altar of his own spirit. This is sufficient to secure the honour of his righteous government, divine justice is satisfied, the holy Spirit is given, the gospel is preached, and Jehovah is just and the justifier of penitent sinners, through the means of Jesus

Christ. "Mercy and truth are met together: righteousness and peace have kissed each other;" therefore "truth shall spring out of the earth, and righteousness shall look down from heaven." Psa. lxxxv.

10.—11.

The sacrifice for sin, could not have borne any comparison, in the estimation of angels and men, or in the estimation of Jehovah himself, if the life of a mere prophet had been offered as a sacrifice for the sins of the world, or if an angel had condescended to have assumed human nature, and suffered a painful death; such a sacrifice so far from magnifying the righteous government of Heaven, might have produced in the minds of angels and men, contempt, both to the law and to the lawgiver. What! one mere creature acting by a separate and another power from God, to make an atonement by a painful death, for millions of millions of other creatures. Sin must be a mere nothing, if there is any difference between vice and virtue, it is so very small, that it cannot be perceived, by the finest glasses that were ever made in our schools of literature, then there is but a mere shade of difference between the torments of hell and the enjoyments of heaven, between the character of God, and the character of the devil.* The inquiring

* These expressions may appear strong and even rash, but when we look into the nature of those two climaxes, it will be found that the whole will stand or fall together; if there is no virtue there can be no heaven of glory and happiness, for it is not so much the *place*, as it is the *condition and character of the mind*, that contributes to our happiness, and if there is no heaven, where the virtuous enjoy eternal rest, then there can be no God or supreme good being, and vice versa. If there is no sin,

mind rejects God and his holy religion, and declares them to be only a name without any substance or reality, sentimental and practical infidelity, doctrines which are pleasing to human nature, ceases upon its subjects, and rushes into existence with all their awful consequences. Stop, my good sir, this is not the case, and I trust in God never will be the case in the United States of America. The Lamb of God is honoured in the courts of glory. He is honoured on earth. The church militant and the church triumphant, unite in declaring that he is worthy to receive “power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard, saying, Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen, and the four and twenty elders fell down and worshipped him that liveth for ever and ever.” Rev. v. 12—14.

In none of the works of God are his perfections more fully displayed, than in the redemption of the world by Jesus Christ; into which, astonished angels desire

there can be neither a devil or a hell. To follow these reflections out, they would go to say, what some philosophers have already ascertained and asserted, by their superior sagacity and profound modes of reasoning: There is nothing in the natural world but spiritual existence, consequently, imaginary, and that we are conscious of *nothing* but the act of doubting. I feel no pleasure in dwelling upon and magnifying such a course of reasoning, I notice these things, merely to direct the attention of the reader to the natural conclusions that would result from such premises.

to look, wondering at and adoring the infinite justice, goodness, truth, and wisdom of the Deity. 1 Pet. i. 12, 13. As God, Christ could not suffer; as a mere creature acting by a separate power from God, he could not atone. In his human nature assisted by his Divinity he suffered, and bore the penalty in his own body on the tree, that was justly due for the sins of the world, his Divinity giving dignity and value to the sacrifice, "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Heb. ii. 9. How much more shall the blood of Christ (not the blood of God, this would be profanation, but the blood of the blessed Jesus) who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God. Heb. ix. 14.*

* In the nature of things, and in the estimation of the inspired writers, it is right and proper that an atonement should be made for sin. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. ii. 10. Without which there would be no remission of sins. "Without shedding of blood there is no remission." Heb. ix. 22. There is no foundation to expect pardon and salvation in any other way, than through the merits of Jesus Christ. Then how vain are all such pretensions to truth; who declare, that notwithstanding men may be sentenced to the awful lake, (after they have lived out their state of probation,) they will be finally released and exalted to a state of happiness and glory. If there was any proper authority in support of such a doctrine, then, the feelings of sensibility and humanity that is common to man, should induce the subjects of such a faith, to be silent on that subject in this world, that there might be no inducement what-

"A thousand worlds so bought
Are bought too dear."

There appears a necessity that Christ, the Son of God and Saviour of the world, should be very man, as well as very God, possessing the discretionary powers of choice and action, which is common to man, in order to give merit to the sacrifice, which he made for the sins of the world. There can be no virtue or vice without the power of choice and action. If Jehovah had so communicated himself to the mind of the blessed Jesus, as to have irresistibly controled his decisions and actions, then his actions must have been exclusively attributed to God, there being no co-operation of the blessed Jesus, consequently no virtue in his obedience and death. It is not possible in the nature of things, that there can exist at the same time, in relation to the same person, a state of *probation* and

ever, for any to neglect in this life, *making their calling and election sure*. And when we arrive in another world, if we found such a faith to be correct, then go and preach the doctrine to the unfortunate sufferers. In such a case it would be an act of goodness and humanity, but to circulate such a doctrine in this life without any express authority for so doing, is an act of cruelty.

No argument can be drawn from the laws of nature, or from the word of God in support of the doctrine. The natural productions of a depraved nature is sin, which has a direct tendency not to lessen, but to increase the depravity of the mind, the association of beings of this character, in the full exercise of all their sinful propensities, with the fiery indignation of God's wrath, poured out without mixture upon them, constitutes the hell of hells, the awful abode of the damned; this awful climax is completed by the unfortunate sufferers raising a wishful eye to the paradise of God, shrinking back into despair, which, ~~is~~ a thick

trial, and a fixed and unconditioned state of divine favour, if the latter exists there can be no trial and proof of the individual's choice and character. 2 Pet. i. 9. Hence we see the propriety of the blessed Jesus during his state of trial and sufferings, not enjoying all the fulness of that glory, which it was designed by God he should enjoy, when he had finished the work which the Father gave him to do.

From this consideration we may also see the propriety and necessity of the blessed Jesus, being made perfect through sufferings, that his real character might be fully known, and himself qualified by actual experience, to be a merciful and faithful high priest, and mediator. "For it become him, for whom are all things, and by whom are all things; (i. e. God) in bringing many sons unto glory, to make the captain of their salvation, (i. e. the blessed Jesus,) perfect through sufferings. For both he (i. e. the bless-

mantle covers every avenue of their existence, they cry to their fellows, O eternity, eternity, eternity, I would to God a million of ages, would put an end to my existence! For wise purposes these things are now concealed from our view, were they more fully revealed, they would have such a decisive effect in governing our minds and lives, as to destroy the discretionary powers of choice, which are essential to constitute a virtuous character in a state of probation; and were things fully revealed to our views and sensibility, they would produce such a degree of fear and grief, that would put an end to our mortal existence.

If we are so unfortunate as to get into this awful lake, whence will we get out, will we climb over or break through the walls thereof, and ascend up to heaven and take our seat in God's paradise; remember our own sinful natures are the principal component parts of our hell; will we come out of ourselves, and while we go to heaven, leave our existence in hell: this cannot be. Then if we go to heaven we must also take our hell with us, and when

ed Jesus,) that sanctifieth, and they who are sanctified are all of one: for which cause he (i. e. Jesus,) is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. For as much then as the children are partakers of flesh and blood, he (i. e. God) also himself likewise took part of the same, (constituting the Christ,) that through death he might destroy him that had the power of death, that is, the devil. And deliver them, who, through fear of death were all their life time subject to bondage. For verily he (i. e. God) took not on him the nature of angels; but he took on him the *seed of Abraham*. Wherefore in all things it behoved *him*, (i. e. the blessed Jesus,) to be made like unto his brethren, that he might be a merciful and faithful high priest

we arrive there, the immediate presence and happy condition of the glorified, will only tend to increase our torments. But it may be said after we have suffered a while in hell, God will graciously have mercy upon us, pardon our sins, sanctify our natures and raise us from this awful pit, to the enjoyment of himself in glory. What authority have we to rest such an expectation upon, there is no express revelation to this effect, it is directly contrary to those known laws by which Jehovah governs the world. It is seen in a state of probation, that it was necessary and proper that a sacrifice should have been made for sin, that a way might be opened for the salvation of mankind, through the veil of Christ's flesh. Also, we are distinctly informed at the general judgment, that Christ will lay aside his mediatorial office, and assume the character of the judge of all the earth, having put down all rule, authority and power; then the co-operation that now exists between *our advocate* and *our God* will be for ever dissolved, and the blessed Jesus will give up the government of all things to God

in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself (i. e. the blessed Jesus,) hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 10—18. "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." xii. 2. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" Heb. iv. 14—16.

Though the blessed Jesus prays to his Father, and God, if it was possible there could be any other plan

the Father, and himself also be subject to him, that God may be all in all. 1 Cor. xv. 24—28. We have not the smallest room to expect pardon and salvation to be extended to us, after our state of probation is closed, Jehovah cannot do otherwise in all his administrations, than act consistently with his own perfections. Christ has in the most distinct manner declared that those who persevere in a state of impenitency to the end of their probation shall eternally exist in torments. No doubt, Dr. A. Clark's notes on that important passage of Scripture, Mat. xxv. 46, will be acceptable to the thoughtful reader. "No appeal, no remedy, to all eternity! No end to the punishment of those, whose *final* impenitence manifests in them, an eternal will and desire to sin. By dying in a settled opposition to God, they cast themselves into a *necessity* of continuing in an *eternal aversion* from him.

But some are of opinion that this punishment shall have *an end*: this is as likely as that the glory of the righteous shall have an end: for the same word is used to express the *duration* of the pun-

devised for man's salvation, than by his death, to let this cup pass from him, "nevertheless not my will, but thine be done." He expressly declares that he made voluntary surrender of his life. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. John x. 17, 18.

Immediately after his baptism, when about entering on his official duties, he was led by the Spirit of God into the wilderness to be tempted by the devil; if he had been so fully kept by the power of God, that he of himself had no power to violate the rule of right, or in other words, to sin, than there would have been no trial of his virtue, the temptation having no influence upon him, would, in effect, have been no temptation or trial. The fact is other-

ishment κολατιν αιωνιον, as is used to express the *duration* of the state of glory ζων αιωνιον. I have seen the best things that have been written in favour of the final redemption of damned spirits; but I never saw an answer to the argument against that doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word αιων is certainly to be taken here in its proper grammatical sense, *continued being αιεις αν NEVER ENDING*. Some have gone a middle way, and think the wicked shall be *annihilated*. This, I think, is contrary to the text; if they go into punishment; they *continue to exist*; for that which *ceases to be, ceases to suffer*." To which I will also add the doctor's critical notes on the original word which is translated *everlasting*.

The everlasting God יְהוָה אֱלֹהֶם עֹלָם, Yehovah el olam, JEHOVAH the STRONG GOD, the ETERNAL ONE. This is the first place in Scripture in which עֹלָם olam, occurs, as an attribute of God; and here it is evidently designed to point out his eternal duration: that it can mean no *limited time* is self-evident, because nothing of this kind can be attributed to God.

wise. He was a man of sorrows and acquainted with grief, we often read of his being grieved, weeping, groaning in the Spirit, and of his being sorrowful, even unto death, of his being in ~~an~~ agony, of his sweating great drops of blood, the climax of his sufferings is completed, by the contempt of sinners which he bore, the stripes that were inflicted upon his body, and the painful and ignominious death which he suffered, while bearing our sins in his body, on the tree; the blessed Jesus was a man of the finest sensibility, and of the purest philanthropy. Mark how he wept over Jerusalem, the city devoted to destruction, &c. His life was spent in doing good, and though he was appointed of the Father in union with himself, to be heir and governor of all things, he did say, the foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head. O! amazing condescension and love of the

The Septuagint renders the words Θεος αἰώνιος, the ever existing God; and the Arabic says, *we dāha thamma bismillahi ilahitāalami*, and he invoked there, in the name of God, the eternal God, the word is from the same root with the Hebrew, and is used by the Arab lawgiver in the commencement of his Koran, to express the *perfections* and *essence* of the supreme God. From this application of both words, we learn that סְלִיל olam, and αἰών, aion, originally signified ETERNAL, or, duration without end. סְלִיל olam, signifies he was *hidden*, *concealed*, or *kept secret*: and αἰών, according to Aristotle, *De Cælo*. Lib. 1 chap. 9. and a higher authority need not be sought, is compounded of αἰεὶ, *always*, and αὐ, *being*—αἰών εστιν, από τού αεὶ είναι. The same author informs us that God was termed *Aisan*, because he was *always existing*, παλειται *Aisan*, δε αεὶ ουσα. *De Mundo*, chap. vii. in fine. Hence we see that no words can more forcibly express the grand characteristics of eternity than these. It is that duration which is *concealed*, *hidden* or *kept secret* from all created be-

blessed Jesus. See Phil. ii. 5—8. compare with Mat. xvii. 2. While we see that his love to mankind, as the apostle has expressed it, surpasses all human understanding, we must also see that the trial of his virtue, was greater than any thing that we can conceive of. Amidst all his labours of love and sufferings, we find him rejoicing only in this, “In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.” Luke x. 21. “Let it be observed, that our Lord does not thank the Father that he had hidden these things from the wise and prudent, but that, seeing they were hid from them, he had revealed them to the others.”—Dr. A. Clark. I do not recollect any other passages of scripture that speak of his rejoicing; though it is evident from his biography, that he took great pleasure in doing the will of his Father and God.” John iv. 34.

Although the blessed Jesus was tempted and tried to the uttermost, he was without sin, he did not yield to the influence of temptation. “Who did no sin, neither was guile found in his mouth.” 1 Pet. ii. 22. He yielded a perfect obedience to the demands of the law. He exhibited in his life a perfect example of innocence and goodness. He always did those things that were well pleasing in the sight of his Father

ings:—which is always existing; still *running on*, but never *running out*.—An interminable, *incessant*, and *immeasurable duration*; it is *that* in the *whole of which*, God alone can be said to *exist*; and *that* which the *eternal mind* can alone *comprehend*.” Notes on Gen. xxi. 33.

and God." John viii. 29. "And finally, bore the sins of the world in his body on the tree." 1 Pet. ii. 23—25.

As an evidence that God approved and accepted the sacrifice, he raised him from the dead, the demands of the law being satisfied, death could have no more power over him." Acts ii. 24—28. He then enters soul and body into glory. Having finished the work that God gave him to do, his Father and God graciously rewards him by exalting him, to be both Lord and Christ. As further evidence that the sacrifice was accepted, God gives to his church and people, the miraculous and common gifts of the Holy Ghost, in the name of the blessed Jesus, and commands that repentance and remission of sins, should be preached in his name, among all nations, beginning at Jerusalem. Luke xxiv. 46, 47. The effects of preaching the gospel of Christ, the substance of which is Christ, I need not notice, the world is fully convinced that the gospel, when preached aright, is both the wisdom and the power of God, unto the eternal salvation of all them that firmly believe its doctrines and live under their gracious influence. It has spread, and will continue to spread, until the whole world, shall not only be advocates for the true religion, but also partakers of its gracious influences. See Mat. xiii. 33. Dan. ii. 34, 35, 41.

I have taken some pains to inform myself respecting the character of Jesus Christ: agreeably to the best information I have, and my best judgment (which is but limited) I firmly believe all the learning and ingenuity in the world, cannot produce one solid argument, that will bear examination, against the doctrine

of Christ's Divinity, in that sense it has been and now is generally understood by the church of God. I never can believe that supreme goodness, would continue the human family in existence, without providing an efficient means for their salvation and happiness, in a way consistent with his own perfections; I would rather believe there is no God, for in the best estates in this life it is the opinion of the wisest philosophers, there is nearly an equal portion of misery and happiness "man that is born of woman is of few days and full of trouble;" experience confirms the fact that there is no solid and permanent happiness to be enjoyed by the mind of man except in God. Mat. iv. 4. Luke xii. 15. And beside this, it is often found in the present state of things, that virtuous characters are afflicted, and the unprincipled and thoughtless flourish in worldly prosperity. But if Christ is only a subordinate creature, acting by another and a separate power from God, then there is no efficient means of salvation, and the God that hath created the world, has ceased to govern it, and left the inhabitants thereof to the winds and waves of chance or accident, if there can be such a thing in relation to the government of the world.

Bishop Burnet observes, in his notes on John i. 1. "These words seem very plain, and the place where they are put by St. John, in the front of his gospel, as it were an *inscription* upon it, or an *introduction* to it,—makes it very evident that he, who of all the writers of the New Testament has the greatest plainness and simplicity of style, would not put words here, such as were not to be understood in a plain and literal signification—without any key to lead us

to any other sense of them. This had been to lay a stone of stumbling in the very threshold; particularly to the Jews, who were apt to cavil at christianity, and were particularly jealous of every thing that savoured of *idolatry*, or of a plurality of Gods. And upon this occasion I desire one thing to be observed, with relation to all those subtle expositions, which those who oppose this doctrine, put upon many of those places by which we prove it: That they represent the apostles as magnifying Christ, in words which, at first sound, seem to import his being the *true God*; and yet they hold, that in all these, they had another sense, and a reserve of some other interpretation, of which their words were capable. But can this be thought fair dealing? Does it look like honest men to write thus—not to say men inspired in what they preached and wrote? and not rather like impostors, to use so many sublime and lofty expressions concerning Christ, as God, if all these must be taken down to so low a sense, as to signify only that he was miraculously formed, and endued with an extraordinary power of miracles, and an authority to deliver a new religion to the world: and that he was, in consideration of the exemplary death (which he underwent so patiently) raised up from the grave, and had divine honours conferred upon him? In such hypothesis as this, the world *falling* in so naturally with the excessive magnifying, and even the deifying of wonderful men, it had been necessary to have prevented any such mistakes, and to have guarded against the belief of them, rather than to have used a continued strain of expressions that seem to carry men violently into them, and that can hardly, nay,

very hardly, be softened by all the skill of critics, to bear any other sense.

“It is to be observed further, that when St. John wrote his gospel, there were three sorts of men particularly to be considered. The *Jews* who could bear nothing that savoured of idolatry: so no stumbling-block was to be laid in their way, to give them deeper prejudices against christianity. Next to these were the *Gentiles*—who, having worshipped a variety of gods, were not to be indulged in any thing that might seem to favour their polytheism: in fact, we find particular caution used in the New Testament against the worshipping of angels or saints: how can it therefore be imagined, that words would have been used, that in the plain signification, which arose out of the first hearing of them, imported that a man was God, if this had not been strictly true? The apostles ought and must have used a particular care to have avoided all such expressions, if they had not been literally true. The *third* sort of men in St. John’s time, were those, of whom intimation is frequently given, through all the epistles, who were then endeavouring to corrupt the purity of the christian doctrine, and to accommodate it so, both to the Jew and to the Gentile, as to avoid the cross and the persecution on account of it. Church history, and the earliest writers after St. John, assure us, that *Ebion* and *Cerinthus* denied the divinity of Christ, and asserted that he was a mere man. Controversy naturally carries men to speak exactly; and, among human writers, those who let things fall more carelessly from their pens, when they apprehend no danger or difficulty, are more correct, both in their thoughts and

expressions, when things are disputed; therefore, if we should have no other regard to St. John, but as an ordinary, cautious, and careful man, we must believe that he weighed all his words in that point which was then the matter in question; and to clear which, we have good ground to believe, both from the testimony of ancient writers, and from the method which he pursues quite through the whole, that he wrote his gospel: and that, therefore, every part of it, but this beginning of it more *especially*, was written, and is to be understood in the sense which the words naturally import."

The meaning of the trinitarians, *as some choose to call them*, which comprehends nearly the whole of the christian world; may be misunderstood and misrepresented, and deistical writers may attempt to force the meaning of the Scriptures from the natural sense in which they were intended to have been understood. It may be said, in defiance of all authority, that the English translation of the Bible does not teach the correct meaning of the original text; and thus warn the people to be as suspicious of God's word, as they might be of a treacherous enemy, who under the guard of friendship waited an opportunity to deceive. It may also be said in contempt of God, his righteous government and of his holy religion, can Jehovah make an atonement to himself? was the blood of God offered in sacrifice for the sins of the world? They also may go so far as to represent that religion which emanates from the fountain of excellencies and perfection as odious, and declare that there is an abundance of moral good in the world without the necessity of regulating grace. John iii. 10. Also, much may be

said to prove that the blessed Jesus was a man, a fact which no christian in the world doubts, and on the impropriety of using certain words, terms, &c. But what does all this amount to in the estimation of the discerning mind, who sincerely desires to know the truth: it is an exposure of the weakness and untenable character of the doctrine, for had they better arguments, it is presumed that they would produce them.

I have been as concise as I well could, in order to communicate my views on the doctrine of the holy trinity, and in making such remarks on the character of Jesus Christ, as I believed might be profitable to some persons, believing that a spirit of controversy, (the latter part of this small work might be considered of that character) if not very guardedly indulged in, may have a tendency to destroy the force and influence of truth: which in itself is omnipotent if maintained according to those rules of propriety and fitness, which she prescribes to all her advocates. After merely noticing the propriety of giving religious worship to Jesus Christ, I will leave the correct decision of the subject to the good sense of the community.

The correct decision of the doctrine of delegation, will remove all the difficulties with which this subject is encumbered. If Jesus Christ is only a subordinate creature, acting by another and a separate power from God, then it would be idolatry to worship him as God. But if the fact is otherwise, i. e. the union and co-operation of God in the person of the blessed Jesus, is the anointing which he received of God: forming the Christ, the Son of God, the Sa-

viour, governor, and judge of the world, then there can be no doubt, but that it is right and proper, to worship Christ as God, for he is very God. As the union of two natures is in a qualified sense indivisible; when christians pray to Christ, I distinctly understand them praying to God, in the name of the blessed Jesus: and as all parties agree that God is the only proper object of religious worship, and that we can only approach unto him in the name of Jesus, the anointed of God, I can see no proper grounds for controversy on this subject. "Jesus saith unto him, I am the way and the truth, and the life: no man cometh unto the Father but by me." John xiv. 6

I must believe that Rev. i. 10—18, and xxii. 9. relate to two different persons, the plain language of revelation speaks of the first as the Christ. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches, which are in Asia, &c. And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last: I am he that liveth and was dead; and behold I am alive for ever more, Amen; and have the keys of hell and of death."

The second person speaks of himself as one of St. John's brethren and fellow servants. "And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things. Then saith he unto me, see thou do it not: for I am thy fellow servant, and of thy brethren the prophets,

and of them which keep the sayings of this book: worship God." No argument can be drawn from those two passages taken in connexion, to prove that Christ is not a proper object of religious worship (as *some persons have supposed.*) The first might be brought in proof of his divinity, consequently a proper object of religious worship.

The Rev. J. Fletcher and Joseph Benson's letters, alluded to above, brings this subject fully into view, they have collected a great many passages of scripture both from the Old and New Testaments, and discussed the subject in a manner, sufficiently clear to satisfy every unprejudiced mind, that Christ is a proper object of religious worship. However their meaning amounts to the same, as stated, that God is the only proper object of religious worship, and that we can only approach unto him in the name of the blessed Jesus.

I beg leave, further to add, while we may feel it to be our indispensible duty, to maintain a clear testimony, in favour of what we may believe to be the true religion, it is also our duty to cultivate a spirit of forbearance. Persecution is directly contrary to the genius of our holy religion, *duty is ours, the disposal of events belongeth unto the Lord.* And may I also be permitted with christians of every denomination, to bow my knee before the Father of all spirits, "that Christ's militant church may be governed and guided in a way, consistent with the righteous government of heaven, until the whole body shall come to the unity of the faith, and into the enjoyment of the fulness of the gospel blessing."—Amen.

THE END.

ERRATA.

Page 13 line 20 for "should" read "would"

In page 48, line 16 add "mere"

Page 51 line of a note 4, for "Gal. 4. 5." read "Gal. iv. 4, 5."

52 29 for "as" read "has"

54 6 for "ii. 14." read "i. 14."

57 26 for "which" read "what"

58 19 the word "of" superfluous

62 line of note 13, for "impartial" read "imputed"

62 do. for "means" read "mean"

65 17 for "supreme" read "superior"

65 18 for "about" read "above"

73 last line, for "within" read "written in"

81 20 for "them" read "the doctrine"

95 3 for "no more" read "noae"

95 19 add "all"

98 line of note 17, add "mere"

110 15 for "than" read "then"

117 last line, for "regulating" read "regenerating"

119 4 add "the"

Der Jungen auf.

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